

THE
Juvenile Instructor

VOL. 57

AUGUST, 1922

NO. 8



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BUREAU OF INFORMATION

Temple Block

Salt Lake City

THE JUVENILE INSTRUCTOR, VOL. 57, NO. 8

Published the first of every month. Price 1.50 a year, payable in advance.
Entered at the Post office, Salt Lake City, as Second Class Matter.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.
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Go Ahead!

Forget yesterday, work today and plan for tomorrow.
This program gives assurance of progress. You are certain to better the quality and quantity of your work every day.
The thing the world needs is the go ahead spirit. We need more people who are planning larger things.
The world always needs those who can produce results. Join our classes next Monday and prepare for a broader scope of activity. Many ambitious young men and women are already in school. Every week you lose puts you that much farther behind. See us immediately. Let us help you to a better position.



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Numerous new courses have been made possible due to the additions to the faculty that have been made. The creation of the new College of Applied Sciences brings in a great many more courses. Moreover, other departments have been reorganized and the teaching staff augmented so that a much wider variety of courses will be offered.

Autumn Quarter commences September 18.

Winter Quarter commences December 11.

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Brigham Young University

PROVO, UTAH

Training for Leadership

School in Vacation

By "Mormona"

Have you returned when school was closed
To halls you've loved to tread,
And heard the ringing, vacant space,
Echo the day that's dead?

Each empty room grows eloquent,
In very silence loud,
Of those who learned and loved and laughed
While at truth's shrine they bowed.

The empty hooks where wraps have hung;
What stories they suggest!
Of hope and dread and eager wish
Those missing wraps caressed!

The pocket-knife's sharp blade has carved
Initial's idle sign;
And pencilled here, the janitor
Has missed a single line:

"When I am weak, then am I strong,"
High lesson, youth must face!
What humble dream, what hope's clear song
Stirred one that line to trace!

Forgotten here, a text book shows,
Its flippant margin note:
"Going tonight?" "I'll say I am,"
Fun's careless, self-sure vote.

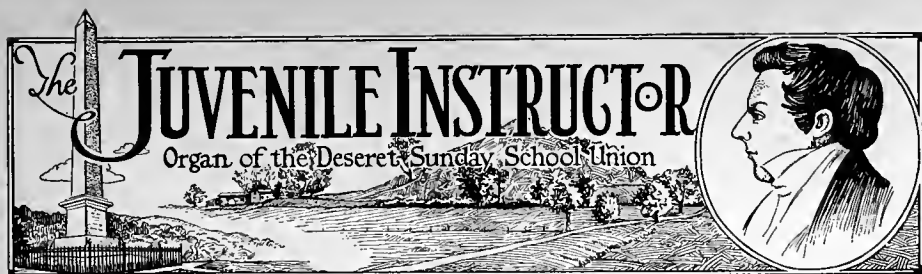
But those familiar voices lost,
Those feet seek other ways.
The school, an old shell, memory tost,
Waits slowly coming days.

You climbed the stairs with eagerness
For joys that bless the past,
Then sighed that all of school's glad ways
So brief a time should last.

Awhile you read the silent page
That spoke of days fast sped.
Then, homesick, left the halls you love,
For strange young feet to tread.



GROUP TAKING PART IN "A VISION OF OLD" PAGEANT GIVEN BY SALT LAKE STAKE SUNDAY SCHOOLS AT TABERNACLE, SALT LAKE CITY, JUNE, 18, 1922



Vol. 57.

AUGUST, 1922

No. 8.

Flower and Song Festivals of the Salt Lake Stake Sunday Schools

By Chas. B. Felt

Annually, for seventeen years last past, an interesting event has occurred in the large Tabernacle in Salt Lake City, during the "month of roses"—June.

Soon after the division of Salt Lake City into four Stakes, with the consequent re-organization of the Salt Lake Stake, its Presidency suggested to the Stake Board of Sunday Schools the holding of a flower and song festival which would bring all of the Sunday Schools of the Stake into one assembly, where their members could give joint voice in songs of praise for the wonderful blessings enjoyed by God's people in this land of flowers.

It was thought that thus would be given opportunity for the Stake Board of Sunday Schools with its Superintendency to function as a presiding and supervising body, have a tendency to break down what are sometimes too strictly adhered to—"ward lines"—and demonstrate what could be accomplished by leadership and cooperative effort.

On a Sunday in each June since, this Festival has been held, each with an inspiring program in which each school participated, and which has grown in recognition of merit until the large Tabernacle can scarce hold the number attending.

Flowers and flags have always

characterized these gatherings, and the practice has been to choose a theme, each song, recitation and address developing it to its climax. For instance, in 1917 the theme was "Loyalty," and there was brought out strongly the high position our own United States had taken in the great war for the maintenance of right and uplift of the nations. In 1918 the theme was "America"—the "land choice above all other lands," with its wonderful destiny. 1919, "One Hundred Years" of progress under Gospel light. 1920, "The Restoration of the Gospel." In 1921 there was an innovation in that the program consisted of a pageant entitled "The Conquest of Truth, or Light of Freedom"—another glorification of this choice land, embracing the message of the great plan of the establishment of Zion upon it.

On June 18th last the theme was "A Vision of Old" portraying in striking and beautiful pageantry the fulfilment of Nephi's desire "to see what his father saw"—the Virgin Mary and her Son; His wonderful life and ministry; the great Sacrifice; His visit to this continent after His resurrection; the establishment of His Church and the remarkable reign of peace following; the great apostasy on both hemispheres, with the destruction of the Nephite na-

tion, and the darkening of the minds and faces of the surviving Lamanites; the discovery of America by Columbus, acting under inspiration from on high; the wonderful development of the American nation under God's blessings; the coming forth of the Book of Mormon and the restoration of the Gospel, with the final triumph of God's cause.

It is difficult to imagine any one witnessing this pageant, which was beautifully staged, costumed and enacted, without being impressed with the splendor of God's plan and the importance of the scene which we are enacting today in connection with it.

The Salt Lake Stake Board, with Brother Anor Whipple as its head, is to be congratulated for the success attending it, and commended for the great effort put forth, while the Sunday School cause has been strengthened by the exhibition of unity and united effort with such splendid results. Both pageants were devised by Professor Elbert H. Eastmond of the Brigham Young University, Pro-

fessor Alfred Osmond collaborating in the poetry.

Nor should omission be made of the introductions to the respective programs given by President Nephi L. Morris of the Salt Lake Stake, which showed such deep research, careful analysis and thought and were clothed in such beautiful language that they are entitled to be called epics and ought not to be lost to other people not favored with being present to hear them.

Credit is due Brother Edward P. Kimball of the General Board, who presided at the great organ, who made the instrument "talk" in such a way as to convey the several messages or portray the conditions attending the event pictured almost as clearly and distinctly as the word pictures presented, and with such striking effect that it was evident he had caught the inspiration of the author, and felt keenly the import of each scene.

It is to be hoped that other Stakes will be encouraged to "go and do likewise."



MOTHER AND CHILD IN NEPHI'S VISION WITH GROUP REPRESENTING ANGELS IN "A VISION OF OLD."



ALEPPO SUNDAY SCHOOL

Our Sunday School in Syria

Dear Editor and Readers of *The Juvenile Instructor*:

"First of all we offer thanks unto the Lord that our lives have been spared through the past war and calamities that have taken so many millions of our Father's children away from the earth. We are mostly women and children. Our fathers, husbands and brothers are not all with us today, for many of them have either been killed or died of hunger and suffering, as they were deported down through the hot sands of the Mesopotamia, a few years ago. Ah, some of our mothers and sisters, too, were taken along with that suffering multitude, and only a very few lived to return.

"Some, we fear, are down there yet as slaves in the homes of the cruel Arabs—for the Arabs were more cruel to them there, than were the Turks, who drove them from their homes in Armenia."

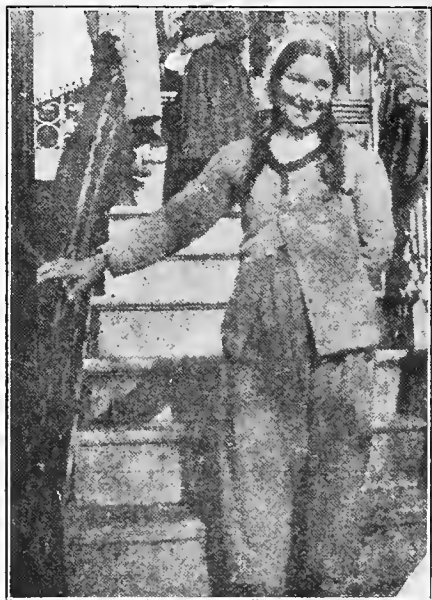
That is about what this crowd would tell you if they could speak to you through this picture. But they could tell you a lot more, also. You would fairly shudder and turn sick at heart to listen to some of the

stories they tell of the terrible days they have seen.

About twenty-five hundred years ago there was a grand deportation of Jews from their homes in Jerusalem to the Mesopotamia valley. Will you pause right here, now, while you open your Bible and read these passages: II Kings, 15:1-7; Daniel 1:1-7; Ezekiel 1:1; Esther 2:4-7; Psalms 137. Now turn to your maps, at the back of your Bible, or to a geography, and look for the map of Mesopotamia. Near the intersection of Long. 40 E. and Lat. 35 N., you will see a little river flowing into the Euphrates. Did you notice what Ezekiel, the prophet, said in his opening verse? "I was among the captives by the river Chebor" (now spelled Khabour). That is the same stream. Daniel was farther down at Babylon, and Esther, a little orphan, at Shushan, away beyond the Tigris river. So you see how they were scattered among their captors. And no wonder "they hung their harps upon the willows" for they were sad and songless, "in a strange land," among a cruel people. Thousands of poor Armenians have recently met

a like fate, and among them were several of our Church members. One in particular, who is also in this group, has a most touching story to relate of her three years captivity.

Her name is Yeranic. Twenty years ago she was the little black-eyed, four year old pride of the Aintab branch: and like Esther of old,



YERANIC

ed from her young husband who was taken with three hundred other Armenians, bound together and forced to march over the hills out of sight of the multitude and there they were all cruelly shot to death. Yeranic was no longer a girl-bride, she was a little orphan-widow, and as she wept in her solitude she was taken across to the banks of the Khabour right where the prophet Ezekiel had spent his days of sadness and there she, too, poured out a flood of tears and longed almost each day for death, so cruel were her masters in their brutal treatment. For three long years her life was one continuous course of suffering, as she toiled on amid the filthy scenes of Arabian life, knowing no day nor date, for Sunday there was no more sacred than any other day. At last she saw an opening and made her escape. She fled in the early morning hours and was rescued by some friendly Turkish soldiers, and finally landed back in Aintab, her native town, but there was not a near relative left in all the city. Now she has found one brother here and learned of two others still alive.



ELISA

she grew up with strong faith in the power of God to save His people when they cry to him for help.

While only a girl-bride of sixteen, Yeranic was taken with the poor unfortunate exiles, east to the great river Euphrates and with hundreds of others slowly rafted down the winding stream for days and weeks to the same old uninviting climes, where the Jews had passed their seven decades in bondage under the Babylonians, of which you have heard in the verses cited above.

When the latter-day captives reached the famous town of Deir, near the junction of the Khabour and Euphrates, our little heroine was separat-

Now look at this girl. You can't see the sweetness of her character, in the picture else you would love her at once. She makes Turkish rugs and her nimble fingers move over the strings of warp with the dexterity of a skillful harpist. Her name is Elisa. She will not try to deceive you about her age, for she knows that I know when her birthday comes. On Dec. 23, 1899 her father came to the Mission house with the joyful news that a little girl had been born to them that morning, and he invited me to come and have supper that same evening. I went and lo! the mother sat up and ate supper with us. Elisa was more retiring.

It would fill every page of this number of the *Juvenile Instructor* to tell you even in brief the story of each of these Sunday School pupils.

Very few people in this country can tell when they were born, so the

Bezjan. He was with the Turkish army at Ramoth-Gilead beyond Jordan when General Allenby captured that city—now known as Es Salt—about four years ago. The second man to his right is Moses Hindoian. He was a prisoner of war in Egypt for more than a year but he says he was treated well by the British army and was allowed to hold meetings where he preached the Gospel to hundreds of his comrades.



CONVOY TO AINTAB

These Saints are mostly from Aintab. Last December there was a great fear and dread of another massacre in that city and surrounding district and in answer to earnest prayer the writer was inspired to take the proper course to rescue the Saints from such a fate. By request General De La Mathe of the French army issued orders for 53 passports for all the "Mormons" to come out of Aintab and also ordered the officials to assist me in getting them to Aleppo.

Lieutenant A. P. Guitton, in charge of the convoy, with whom I traveled, furnished food, bedding and protection for me and would take no pay at all. He told me much of the horrors of army life. The picture shows the convoy on their way to Aintab. The big covered wagon is the one in which I traveled, and slept at night. In a few days we were all safe in Aleppo, as you now see us in the first picture.

Many of these in the group are



LIEUT. A. P. GUITTON

young ladies can easily conceal their ages. One girl who was fifteen when I came here in 1898—23 years last December—says now that she is 28 years old. At that rate she will be thirty in 1925 (?)

Now look again at the group. That tall man straight above the little boy with the paper before him, is Hagop

wearing coats and suits sent to them by the good people of Provo, when the writer left there last September. They wish me to thank them all



HEREPSIMA

for those valuable and timely articles; for the cold weather was here just as the clothing was handed to them. There are many suits yet on the way but we expect them here soon. Wages are low. The girl Herepsima works at needle work for 10 cents per day. Good strong men at manual labor can earn only from 30 to 60 cents per day and food is almost as high as it is in America. Meat and potatoes are dearer here than there. Coal is \$60 per ton and wood \$30, for

a small load; so poor people have little fire. Work is very scarce and there is much suffering among the poor.

The Near East Relief workers are doing a great deal of good but they cannot reach all the needy among the starving millions of the world. Almost every day I share my meals with some poor, hungry souls. Our Saints are very grateful to the Americans for what they have done for



GATHERING FIREWOOD IN AINTAB
Elders David O. McKay and Hugh J. Cannon at right.

them. And they are also thankful to the Lord for all His goodness to them in their distress.

J. W. BOOTH,
Aleppo, Syria.

Be a Star

How gloomy the day seems when the clouds cover the sky, and how dark the night when the stars are hidden by black clouds! It affects the whole earth by making it just a bit darker. If you happen to be out on such a night of darkness, you know how you welcome the appearance of just one star. It is just like a bit of hope, and you watch for other stars to appear. In a poem, it says: "Be a star in somebody's sky." The faces round about us in life, at home, at school, at our work, form a sky at which we must look all the time. How glad we are when we see one of these faces smiling, how good it makes us feel, and how soon we find ourselves with the same kind of smile! So we should remember that we may be such a star of brightness for those with whom we live and work each day.—*Unidentified.*

THE BROTHER OF HELAM

a Sequel to

The Lure of

THE HOMELAND

By "MORMONA"

CHAPTER I—ABINADI

"If only Giddonah will return from the hunt in time," a white faced woman, lying in a poor cottage at the outskirts of Shemlon, murmured, "I must bid him good-bye before I join your father in peace."

A tall, dark young man bent above her anxiously on one side of the bed, and on the other knelt his sister, bronze haired, blue eyed, and fair of skin. And at its foot stood a little girl whose long bright curls and dainty features showed that she bore no relationship to either of the others.

"Oh, but you mustn't go, mother," the little girl sobbed. "I'm not grown up yet. I can't spare you," and she came timidly around by the older one as though afraid of the mystic light cast by death upon the woman's face.

"But you must be brave, Dinah. And remember that Velma will take my place and Helam will still be your big brother. And they will take you to the king's palace where your father lives, while I go to tell your real mother that you have always been a good girl."

"You have not yet told us her father's name," Helam said gently, "nor her mother's."

"Her mother was Dinah, the sister of Gideon, captain of Noah's guards. And her father," the woman hesitated as though dreading to say his name, "her father is the king's chief priest."

"Amulon," murmured Velma, with a horrified glance toward Helam, and an impulsive movement of protection toward the child.

"Yes, Amulon," the woman repeat-

ed, "the man who was your father's rival for my hand, the man who drove me from my brother's court because I loved Ben Oni, the man whom everyone fears because he is the real king, and whom Gideon would have killed had he known the author of his sister's shame. She fled from Nephi and her brother's wrath and I found her wandering here in the forest and took her to my poor home. Gideon never knew her fate. You must tell him now, and Amulon's name will be a protection to his child, now that—" she paused, listening

A man's voice outside, clear, strong, and compelling in its accents of authority, came through the open door saying, "except this people repent and turn to the Lord their God, they shall be brought into bondage; and none shall deliver them, except it be the Lord, the Almighty God."

"Abinadi!" exclaimed Helam. "He is preaching repentance again."

"Listen," said his mother imperatively, "and remember his words and obey them."

"—When they shall cry unto me, I shall be slow to hear their cries," the voice went on, and in the little house all were silent listening to the prophet deliver his message, while the exalted face of the woman lent an added impressiveness to the call to repentance. But the voice ceased as though Abinadi had passed on, and Helam turned from the open doorway, where he had been listening, to observe with sorrow that his mother's face was more death-like than before.

"Giddonah," she murmured, as he

bent above her, "teach him the right way, Helam. He is easily led by kindness. Be patient with his wayward, headstrong temper; and guard him in love from all evil. Be his father and brother, too. I have no fears for you. You are strong and always seemed like a man. But Giddonah—"

They did not hear the elastic step outside the door, as a youth, taller than Helam, but younger and not so dark, hurried to the door, and entered it with haste inspired by fear.

"Mother, I have come back," the newcomer exclaimed, catching her hands and dropping to his knees beside her, while his grey eyes darkened almost to black with the pain of realizing her condition, "they told me you were dying. You can't. We won't let you. You've got to stay, mother."

As though some of his young vitality had passed from him to her, the woman smiled and lifted her head, but she answered, "No, Giddonah, your father has called me. My time is almost up. Thank God you returned to hear my last counsel. You are to go to my brother's court and accept his protection. You have already lived too long away from the civilization of the Nephites. You need the polish of the court and are entitled to it because Zeniff was my father."

She paused and gasped as though her breath was gone, and the four drew closer as though to hold her. Helam dropped his head in prayer, but Velma and Giddonah kept their eyes fixed upon their mother's face. She smiled again, struggling with her weakness and whispered, "Giddonah—listen to Helam, always. He is older, wiser.—He loves you more than a brother.—He is good—true. Velma—be Dinah's sister. Follow Helam's counsel, too. Helam—my first-born—so like Ben Oni, be patient—kind—pray always. Giddonah—my baby—remember. See, children, there in the doorway—your father—Helam, Ben

Oni—come for me. I'm ready, Helam—read—"

Giddonah was the first to realize that they were motherless. Helam, missing him hours later, went out into the forest and near a little fountain where Velma, the daughter of Zeniff, had loved to sit, found his brother stretched at full length on the soft grass, and in spite of his manly size, sobbing like a little boy.

Time passes swiftly in the gay courts of licentious kings, and grief is quickly forgotten by the young in interesting surroundings.

The life of the court! To Giddonah it was an unwearying delight. Gay revels, songs, wine, flattery, beauty, color, light and grace. Amulon, the powerful, with the gray hairs carefully removed from among the black, and the wrinkles carefully kept away from the handsome features, was his friend and delighted in making much of him and included him in every revel. Giddonah never suspected that Amulon cherished a double motive aside from liking him—to please Noah by seeming to have forgotten his ancient hatred for Giddonah's father, and to torture Helam with the frequent disgusting sight of his younger brother reeling and helpless from the effects of wine. For Helam, Amulon had only caustic witticisms and veiled insults, as on this night two years since their coming to Noah's court.

Rachel, Amulon's oldest daughter, had taken little Dinah to her heart and through her had learned to love her foster sister, Velma. And the daughter and niece of Gideon, partly because of the lovable child, their cousin, and partly because, like Velma, they hated the debauchery of the court, were constantly with her. Tonight Dinah had danced before the court, a beautiful, fairy-like joyous thing that Rachel had taught her, ending with a graceful prostration before the king as she handed him a small parchment. Noah, still handsome, in spite of the perma-

ment wine flush on his face and the increasing fatness which his regal robes could not disguise, rose from his throne, and accepting the parchment announced to the courtiers that he this night delighted to honor his youngest priest with the gift of a family treasure.

Then Dinah rose and continued her dance, weaving in and out among the crowd until she found Alma, and throwing about his neck a long garland of flowers led him to Noah's side and returned again to the crowd until she bowed before Velma who in turn followed her beckoning hand to her uncle. It was already known in the court that the clever priest, who alone, of them all, had no fear of Amulon, had asked the king for his niece as a bride. But the manner of the king's reply was a surprise and as Noah put the small trembling hand of the girl into the warm strong clasp of her lover's hand, the courtiers broke into a storm of applause more genuine than was often known in the artificial court. Then Dinah clapped her hands and a group of children smaller than herself ran in with arms full of flowers and scattered them about the group of three.

The dance finished, Amulon glanced in Helam's direction, where he stood near the wall frowning slightly and studying the brilliant scene he took no part in. Giddonah and their cousin Limhi, the only one of Noah's sons who admired Helam, were with him, chatting with the niece and daughter of Gideon. As Dinah followed the children out of the room Rachel turned from prompting the dance and approaching the quiet group about Helam said, "Did you like my idea, Limhi?"

Before Limhi had finished telling her how very beautiful he thought her idea of the dance, Alma, with the blushing Velma at his side, approached also, and Helam and Giddonah each extended their hands in congratulation.

Resenting, as usual, the fact that anybody should be sought out before himself, Amulon said loudly to Noah, "O, King, shall we not go and pay homage at the little court of Helam? He seems very royal tonight."

The words carried to every part of the room, and a momentary hush followed as all eyes turned in the direction of Amulon's sneering smile. Then immediately the laughter of the flatterers rang out at the chief-priest's wit. Limhi and Alma frowned at the implication that they had paid attention to the wrong one, the ladies glanced half-frightened at one another, and Velma put out her hand to take her brother's, knowing the sensitive nature beneath his quiet exterior.

"Perhaps we should pay homage, as you suggest," Noah replied, laughingly, starting to leave his throne to continue the mockery. This increased the merriment of the crowd and the concern of the little group about Helam, for sometimes these jests of Amulon's, carried out by Noah, resulted in tragedy. But Helam did not frown nor show any signs of concern. He merely lifted his chin slowly and his dark brown eyes met the black ones of Amulon squarely as he brushed aside his sister's hand and took a step forward. There was no suggestion of threat in his movement, yet Amulon's blazing eyes shifted and his hand sought his sword. Then Helam's quiet glance sought the face of his uncle and he smiled very slightly as one would smile to reprove a naughty child. Under his glance Noah sat down again as Helam slowly stepped toward the king and bowed deeply.

"My royal uncle," he said, quietly, "knows that there is no more humble and powerless servant in his court than Helam, the scout, who pays his devotions with a loyal heart at the feet of great King Noah." So gracefully was the bow and so subtle the reproof that Noah impulsively caught his tall nephew's hand and pressed it warmly as

Helam stooped to kiss the king's hand.

But the king's reply was interrupted by the clang of a sword against armor as the captain of his guards entered without ceremony and bowing to Noah waited permission to speak.

"What brings you here, Gideon?" Noah inquired, forgetting Helam, who quietly withdrew without a glance in the direction of Amulon.

"The people have taken Abinadi, and brought him to be judged," was the reply.

Noah's eyes sought Amulon's face questioningly. The priest made a slight movement of his head in the direction

(To be continued)

of the priestly council room, and prompted by it Noah ordered Gideon to have the prophet thrown into prison and guarded until he had consulted his priests. Gideon bowed and retired, while Noah descended and took Amulon's arm. From among the brilliant assemblage gathered the priests in their glittering robes and followed slowly into the council chamber. And the courtiers gathered in groups to discuss Abinadi and his probable fate. But the cluster of sober-faced ones who sought Helam were carefully avoided by the others. They feared to seek one whom Amulon openly hated.

Little Stories of Married Life

Elizabeth Cannon Porter

3.—THE JOLT

Jasmine and Will Burch were on their way to the dance in the buggy. It was the first entertainment Jasmine had gone to since the baby died.

"Old Hedman went by today and asked for some of your poppies. He said that his wife thought that they were the most beautiful things she had ever seen."

Jasmine flushed with pleasure. Mr. Hedman was the owner of the big department store in the city where she had worked before her marriage. But anyone would have thought the poppies exquisite. They were like fairy cups of filmiest tissue, pink tapering into white, scarlet edged with gray, crimson, fringed with black.

"What did you say?" she queried softly.

His next words were like a dash of cold water in the face.

"When he admired the place, I told him I guessed my folks knew what they were doing when they settled in this part of the country."

Jasmine sat silent, but in her mind's eye she thought of the place as she had first seen it, the musty old house with its discolored walls, the barren hill-

side, the dusty weeds, the broken wall—Will's folks had moved to a large new house and the old homestead had been abandoned for some time.

Jasmine had brought to the country all of a city girl's enthusiasm for the open. Renovating the old place had become a passion with her. She trained the black currant bushes to hide the gaps in the wall. A pink Dorothy Perkins rose rioted over a gnarled stump at the back while a Virginia Creeper climbed a sour plum tree at the side of the house. In the Autumn it was a vivid crimson patch. She trimmed the ancient lilacs. She begged and traded roots all over the country, so her perennials bloomed from the royal purple iris of the Spring to the hoary white chrysanthemum in the snow. In the bare spots she planted gaudy annuals, African marigolds, zinnias (youth and old age) gentian blue larkspur, fairylike cosmos. Like Elizabeth of the German garden, she not only did without new clothes, but threatened to sell those she already had in order to buy bulbs.

In the house, itself, she had experienced the joy of creation, for nearly everything in it represented effort and

sacrifice on the young wife's part. The bare front room, still unfurnished, had green walls; a pottery bowl stood on the old stohe fireplace. A canary colored dining-room, where they lived, reminded one of a singing bird, with its brown rug, bare furniture and curtains stenciled with daffodils. The clean, bare bedroom, seemed like a nun's cell in its severity. It had whitewashed walls, a rag carpet on the floor, and an improvised dresser made of mirrors and barrels, covered with dotted swiss. The kitchen boasted a shiny range (Will used to boast that when he was married he got two bargains; his wife and the kitchen stove.) Jasmine tore the boards from the unsightly shed in the back, tacked wire screen from top to bottom, and trained purple morning glories up it. She painted a dilapidated table and some chairs buff color, and installed them there. Here, on summer mornings she and Will had breakfast as the sun came up over the Wasatch mountains. In the afternoons she brought sewing and magazines there.

The garden was her solace. Here she worked during the lonely days when her husband was away; to its coolness she fled from the heat and smells of the kitchen; when baby Joe died, she sought comfort from the flowers.

Jasmine was piqued that a stranger should recognize her work, while her own husband was too blind to see. At the dance, fresh disappointment awaited her. Will danced with her, then she sat along the wall with the older women. The poignant music stabbed her heart. The belle of the ball was Erma Morris, the grocer's daughter, a stout, florid girl in silver lace over pink satin. She was an old girl of Will's, and he danced with her, remarking that he and Erma always had waltzed well together.

Later, as he stood fanning himself by his wife, he vouchsafed, "Erma reminds me of pink and white ice cream tonight," Jasmine appraised her rival. The gown was not only in bad taste,

being much too elaborate for a country ball, but had probably cost more than all the clothes put together that Jasmine had bought since her marriage. Again she remarked the blindness of men!

Going home, Will again referred facetiously to "pink and white ice cream." After this gloom enveloped them.

When they reached the house he unfastened the door and helped his wife get a light, then went out to unhitch the horse. Jasmine's first impulse was to throw herself on the bed and cry. Instead, she seized the lamp and rushed to the mirror. Her reflection was anything but reassuring. Her fair hair was pulled straight back from her face in the quick, neat way she had learned to do it. Her skimpy black dress emphasized all her bad points, her sharp elbows, her scrawny neck, the shadows of her face.

Deliberately she took stock of herself. She must crimp her hair and make a golden aureole around her face. She must quit crying so much over the baby. She must take better care of herself (food and rest will do wonders for a blond) She must get some Parmesan violet sachet (how Will had loved the scent of Parma violets when he courted her.) She must wear trim shoes. The old ones she had been wearing out and made her slack. She must get new clothes, light soft pastel shades. She'd have them if they cost every chicken on the place!

"Pink and white ice cream, indeed! I'll show her."

The wife never doubted her young husband's love, but she must win back his admiration.

"I guess, Jasmine," she remarked to her mirrored self, "that you're about the best flower on the place, and you deserve some cultivation."

"If I hadn't got this cruel jolt," she sobbed, "I might have gone on until I looked like old Miss Weatherby."

She crept into bed.

Out For Character

The Motives of Personal Purity

By Benjamin Brewster, Bishop of Maine

The athlete knows that his success depends upon mastery and discipline of his body. He sees that over-indulgence of legitimate appetites would weaken his powers. Much more does he avoid those grosser forms of dissipation which bring the penalty of disease.

Since the whole of life is a contest, the maintenance of one's physical and mental powers at their best is but a rational course of conduct. On prudential grounds, a life of self-control and discipline commends itself. The plainest lesson of experience confirms the warning in the Book of Proverbs again the "strange woman." "Remove thy way from her, and come not nigh the door of her house, lest thou give thine honor to another," or even that stronger warning, "Her feet go down to death; her steps take hold on hell." How many lives that had great promise have been wasted from neglect of such warnings. Young men sometimes snap their fingers at the lessons of experience, fancying in their folly that no evil can happen unto them, until a sad awakening reveals body and mind irrevocably impaired. Nature is a teacher that takes no excuses. "He that soweth to his flesh shall of the flesh reap corruption!" This is no arbitrary rule imposed by religious authority; it is a simple statement of the truth of natural life. For God, who cannot be mocked, works through nature's laws. And modern scientific knowledge abundantly corroborates what the Bible long ago taught.

But I am not content to leave the matter of personal purity on mere prudential grounds, although such motives have their weight. Right in harmony with the course which prudence points out lies the way of honor and chivalry.

Let a young man, tempted to conduct which is not clean, think of what is due to womanhood. Let him remember his mother or his sister, or the best woman he knows. Can he tolerate the thought of contributing to any woman's degradation, pushing any woman any further down the hill when he reflects upon what belongs to the ideal woman, the best woman? If he has ever known the love of a good girl or a noble woman, let him hold that memory sacred in his heart, and keep faith with that love. Perhaps death, or some other circumstance, has barred the continued expression of that love. Even so, he can be loyal to that fine memory, and not let any unworthy association stain that treasure of his soul. Some of the men that have done the best work in the world have been sustained by such loyalty to a pure woman, even if it be loyalty to a memory.

But what nature teaches, and what honor points to, is right in line with the fundamental inspiration that has its source in religion. We belong to God. Our bodies He gave us to use, to strengthen, to work with. When we defile our bodies we are not defrauding ourselves merely, but God, our Creator. In time of temptation, we can be strong to resist, not only because we fear of what may happen to ourselves, not only because we have in our memories the image of a good woman, but because our bodies are "the temples of the Holy Ghost." The sin of impurity quenches that divine fire which is within each of us. Our vision of noble things is blurred. Thank God, there can be repentance even from the worst sin, and when there is true repentance, God's forgiveness is assured. But it can never be

the same with the man, as, if by God's grace, he had kept himself pure. There are heights he would like to reach but he has to see them from afar off. Let every young man aspire to the stand-

ard of Sir Galahad: "My strength is as the strength of ten, because my heart is pure."—*Copyright, Vir Publishing Co.*

The Other Story

By Nephi Jensen, President Canadian Mission

As I turned the corner and walked onto St. Catherine St., Montreal, I heard a boy calling lustily: "Montreal Standard!" His excited call did what it was intended to. It attracted my eyes to his wares which he held under his left arm. At the top of the page in large black letters appeared the split sentence: "The Greatest—" The papers were folded so that I could not see the other half of the head line. I was compelled to buy an extra to make out the complete caption: "The Greatest Miracle of Modern Times," To the right and immediately under the big letters appeared in smaller type the direction: "See page sixteen." I followed the instructions and found "The Story of Radio."

It was a great story about a truly great subject. But "greatest" is superlative. Like all superlatives it contains a challenge. It bids you arrive at a conclusion without making a comparison.

So I set to work contrasting Radio with other great modern achievements. Of course I could readily admit that it was a greater invention than telegraphy, or the telephone. It easily surpasses wireless telegraphy. It is undoubtedly a greater achievement to send spoken words out upon "the sightless couriers of the air" than to send the same words in symbols which must be constructed into words. It is greater than the phonograph. Radio not only constructs

out of fine air vibrations, words and tones, but it also transmits them across land and sea. Yes, in the realm of the material world Radio is "The Greatest Miracle of Modern Times."

But what of the spiritual realm? It is a truly marvelous thing to listen to a prima donna singing on the other side of the globe. But surely it would be an infinitely greater thing to listen to a word spoken by the Maker of the maker of Radio.

Just the night before I read this story of radio, I listened to a little English woman relate in simple words a most interesting incident in her life. At one time she was greatly distressed in mind and spirit because of trials that beset her life. In the midst of her perplexity she went into her room, knelt beside her bed and appealed to God for comfort, with all the power of her frantic soul. While she yet implored the Father of all for help, she heard a voice behind her speaking softly but distinctly:

"Be patient. Be patient. Wait."

The living faith that brought to this woman this comforting message from God, was kindled in her soul by hearing the thrilling story of the prophet Joseph Smith, who restored to modern man the power to "listen in" to a message from the Eternal. This restoration by our latter-day prophet of the key to communication with God is truly the "greatest miracle of modern times."



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, Editor
GEORGE D. PYPER, Associate Editor
A. HAMER REISER, Business Manager

Published Monthly
Price \$1.50 a year, payable in advance

Entered at the Post Office, Salt Lake City, as
Second Class Matter.

Acceptance for mailing at special rate of postage
provided for in Section 1103, Act of October 3,
1917, authorized on July 8, 1918.

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Salt Lake City, August, 1922

The Mountains of the Lord

This is the season of the year when we recognize and appreciate the glories of this great inter-mountain region; the gorgeous beauty of the everlasting hills. Surely, "the mountain of the Lord's house" has been "established above the hills" and people from nearly every nation on earth have come up to the House of the Lord in the tops of the mountains to be

taught in His ways and to "walk in His paths."

We sometimes wonder why so much importance is attached to the mountains, yet it is not strange that the soul should be uplifted in the hills when we read in the Bible of the marvelous events which took place on the mountains, in olden times. Abraham offered Isaac upon Mount Moriah afterwards called Mount Zion; Mount Horeb was dedicated for worship by the Israelites; the Ten Commandments came from Mount Sinai; Jesus was tempted upon the Mount and overcame Satan; the Savior went up into a high mountain to pray, was transfigured on the mount and after His resurrection met His disciples there. In these latter days the plates of the "Book of Mormon" were taken from the Hill Cumorah.

These glorious mountains of ours, preserved during the ages, for the Saints, are surely "the mountains of the Lord" for He made the earth, the heavens and all that in them is. He made the wonderful mountain ranges that hold the winter's snows and in the proper season send out their streams of pure crystal water through hundreds of beautiful canyons which offer cool shelter to the people seeking relief from the heat of summer.

We recognize the beauties and wonders of other lands, but our mountain homes have many advantages over other places. The following incident will illustrate just one of these: A lady stranger, during this mid-summer entered the Church Office Building, in Salt Lake City, and drank from the public fountain. The water was clear, sparkling and cold, and after taking a long draught the lady turned to the guide and asked, "Where do you keep the ice that cools this water?" When informed that there was no ice,

that the water was just as it came from the snow-capped mountains she was amazed and went away doubting.

Every day brings more convincing proof that when President Brigham Young stood at the mouth of Emigration Canyon and said "This is the place" he made no mistake. He had seen the place in vision and it is safe to say the home of the Saints was God-selected.

There is a growing appreciation not only of the "valleys of the mountains," but of "the mountains of the Lord." The canyons are being beautified and protected, community camps established and the people informed as to the value of out-door recreation. We believe the people should enjoy these blessings but in their physical enjoyments they should not be a law unto themselves. They should respect the

rights of others, observe the rules of canyon life and travel, be interested in the safety of their fellows and seek in every way to contribute to their enjoyment.

They should observe the Sabbath day, pray often, and above all there should come to them that humility, that spiritual uplift which constantly acknowledges God's goodness, mercy, and power. Otherwise it is written that even the hills shall be brought low and "the lofty looks of man shall be humbled and haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day."

Thanks be to God for the mountains of the Lord to which He has brought us and which today are contributing so greatly to both our physical and spiritual enjoyment.

Where the Sun is Shining Through

By Annie Malin

There are shadows in the valley
And there's sorrow in the soul,
There's a thousand things to trouble
As days come and onward roll;
But in the sky up yonder
There's a little speck of blue
And there's light upon the hill-top
Where the sun is shining through.

There is weeping in the dwelling
Where a form lies still and cold,
And it seems that hearts are breaking
With the sorrow that they hold,
But above the sky so cloudy
There's a Spirit that can cheer,
There is One who with a tender hand
Can dry each falling tear

There are shadows in the valley
And there's mist upon the hill,
But thank a loving Father
That the sun is shining still.
Look up sad heart! Take courage!
His hand is guiding you,
Fix your eyes upon the hill-top
Where the sun is shining through.



SIGNS of the TIMES



By J.M. Sjodahl

A BLOOD BESPATTERED RECORD

Acts of violence are a characteristic of our day, as it was of the days of Noah. As reported to the *Berlingske Tidende*, Copenhagen, June 21, the entire Jewish population of a little town in Ukraine was massacred by a mob. On June 22 the English Field Marshal, Sir Henry Hughes Wilson, was murdered near his home at Eaton Place, London. The same day, in our own country, near Herrin, Ill., more than two scores of non-union miners, in the employ of the Southern Illinois Coal company, were slaughtered; in cold blood by striking union miners. Some were riddled with bullets; others were hung on trees; and still others were savagely clubbed to death. On June 24 Herr Rathenau, the German secretary of foreign affairs, was assassinated. This was the 378th political murder in Germany since the formation of the republic about four years ago. On June 29 General Chen Chung Ming, the Chinese patriot, was killed by assassins. In Ireland the bloodshed of civil war continues, although the country has obtained the independence asked for.

The situation in Germany is appalling. There is little doubt that the enemies of the republic are resorting to wholesale murder in order to turn public sentiment against the republican government and in favor of the return of a strong military rule. It has come to light that there is in that country a secret organization that aims at the assassination of prominent Jews particularly. Rathenau was a Jew. Maximilian Harden, the editor of *Die Zukunft*, who was stabbed and seriously wounded, July 3, is a Jew

Both were marked by that organization for death.

The Illinois massacre of laborers is all the more deplorable because there has been no serious effort on the part of the guardians of law and order to bring the perpetrators of that outrage to justice.

SOUNDS WORD OF WARNING

So grave has the situation become that our most prominent orators this year deemed it their duty to utter words of solemn warning, on the anniversary of our Nation's birth. Senator Frelinghuysen in his Fourth of July oration, besought his audience to, as he said, "scotch the serpent of anarchism now abroad in the land." And he especially warned against countenancing the attacks that are being made upon the highest judicial tribunal of the land. These attacks, he declared, show "a weakening of that national spirit which made us a great nation." President Harding, at Marion, Ohio, reminded the people that "contempt for the law will undermine our very foundations." And General Pershing, at the same place, said in part:

"Moral standards have become materially weakened, and the criminal elements of society are less cautious in their activities. It is time for all citizens who cherish our heritage of free government to assert themselves and cry out against lawlessness and immorality. We must stand for prompt enforcement of the law, or concede that free government is a failure."

And thus, on the very day when our beautiful national emblem was gracefully waving its message to the world, a message of victory of right over brute force, we were reminded that, unless we repent in sack cloth

and ashes, the time may be drawing near when our marvelous history of progress will end in failure. It is high time for another Declaration of Independence a revolt this time against anarchy and wickedness in all its manifestations.

ANOTHER EFFORT FOR PEACE

A masterly plan for the limitation of the land and air forces of the world was laid before the Commission on Disarmament of the League of Nations at Paris, July 3, by Lord Robert Cecil. This plan provides for the reduction of all military equipments to a minimum, and pledges all nations within a certain area to come to the assistance of the other nations in the same area, if any of them should be attacked by an outside enemy. There will be four such areas, viz., America, Europe, Asia, and Africa. Under this plan, universal disarmament, will be possible without the objectionable consequences that were urged against article X of the League of Nations pact.

The plan has been received with considerable enthusiasm. French delegates have already pledged the support of France for it, if it should come definitely before the European powers, and the Chilean delegate has given the assurance that he would bring the question before the Pan-American congress at its next session.

Lord Escher proposed to limit the European armies to the following number of units, each representing 30,000 men: France, 6 units; Italy, 4; Poland, 4; Czechoslovakia, Great Britain, Greece, Yugoslavia, Scotland, Russia, and Spain, 3 each; Belgium, Denmark, Norway, Sweden and Switzerland, 2 each; Portugal, 1 unit, and Germany, Austria, Bulgaria and Hungary to retain their forces as fixed by the peace treaties.

The acceptance of some such plan would be practical progress toward

better conditions and I, for one, am thankful that the Divine Spirit of Peace is still striving with the children of men in their national councils.

A GLIMPSE AT AMERICA'S PAST

A great number of scientific explorations in various parts of the world are being carried out this summer. All are important, but one is of special interest to us. I refer to that of Dr. J. Walter Fewkes, Chief of the Bureau of American Ethnology, of the Smithsonian Institution. His object is to continue the exploration and repair of the prehistoric ruins on the Mesa Verde National Park, Colorado. Special attention is to be given to a large circular ruin situated near the so-called Far View House, a pueblo from the upper rooms of which the corners of the four states of Utah, Arizona, New Mexico and Colorado, the only case in the country where four states meet in one point, can be seen far to the southwest." (Dr. J. Walter Fewkes).

These ruins have a peculiar interest. They prove that, at some time a large part of the area of the four states just mentioned was the home of a considerable Indian population. The people built pueblos, or community houses, on the mesas and in the canyons, and cliff houses high up on the steep cliffs. They had their *kivas*, also called *estufas*, in their community houses, which were circular rooms consecrated for religious purposes and sacred rites. Like the Peruvians and Mexicans, and we may add, the Egyptians, they worshiped the sun as the residence and most glorious visible manifestation of the invisible God.

They were agriculturists, raising cotton, corn, wheat, beans, and some fruit. They kept poultry, caught fish, and hunted deer, hares and rabbits. They had an organized government, thoroughly democratic, each pueblo

electing its own governor and council and making its own local laws. They were skilful in the manufacture of pottery, baskets, ropes, weapons, etc.

Who were these people? Whence did they come and when did they settle this region? They were there in the beginning of the 16th century, when Cabeza de Vacca made his marvelous journey of about 2,000 miles from the Gulf of México to the Pacific Coast. Some of the pueblos were in ruins then, while others were inhabited, as some are to this day. Dr. Fewkes, in 1915, calculated from the annular rings in a certain tree that the so-called Sun Temple on the Mesa Verde existed in the year 1300. But how much earlier?

Baron Nordenskjöld suggested, that long ago the Pueblo Indians, to protect themselves from savage enemies, erected cliff houses as fortresses, but that they were forced to abandon them, whereupon the structures gradually fell into ruins. Later they were again occupied and rebuilt by the invaders, when these in their turn had to defend themselves. New walls were then erected on the old ones. Dr. Fewkes believes that some of the

original inhabitants, pressed by enemies, emigrated, or rather fled, in smaller or larger groups, to the great plains. Nadaillac expresses the well-considered opinion that the earliest inhabitants followed the valleys drained by the San Juan, Rio Grande del Norte, Colorado, Chiquito, and their tributaries "halting here and there where the soil was fertile, to be driven away by newcomers, who, like themselves, were seeking water and pasturage."

These are about all the main facts—as far as they are facts—known of the ancient Pueblo Indians. As exploration progresses we shall learn more. But the little that has been brought to light by patient research is, it seems to me, in line with what we might look for in the history of the wandering descendants of Lehi, after the drama of Cumorah, considering the origin, the personal and national characteristics, and the religious views and training of their progenitors, as set forth in the Book of Mormon. That is what gives these explorations peculiar interest to us, and encourages us to look for further evidence in the numerous American antiquities for the authenticity of that sacred volume.

The Silver Quaking Asp

I wish that I could now but see
A Silver Quaking Aspen Tree.

When the air is hot and still
I love to sit upon the hill

On which they grow, so fresh and clean,
A grove of purest, palest green.

A pungent odor fills the air,
A sweet contentment, everywhere;

The murmur of their whispering leaves
Now fills the heart with peace, now weaves

A spell of sorrow, now of love,
A faint sweet message from above.

I wish that I could now be
Beneath a Quaking Aspen Tree.

—Vera Lee.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

EDWARD P. KIMBALL



SACRAMENT GEM FOR OCTOBER, 1922

In memory of the broken flesh
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

Note—This Sacrament Gem should be rehearsed in class rooms, far enough in advance to insure its perfect rendition

Postlude



CONCERT RECITATION FOR OCTOBER, 1922

(Third Nephi, 29th Chapter, 6th Verse.)

* * * Wo unto him that shall deny the revelations of the Lord, and that shall say the Lord no longer worketh by revelation * * *

Uniform Fast Day Lesson for October

Topic: Why do I believe the Church will always be led by revelation.

Suggestions: May it be assumed that you have assigned this lesson for consideration and thought during the past week? In making the assignment, ask the members of the class to consider how the Lord has led his people in the past. Suggest that they begin with the days of Adam down through all the dispensations, and with the different peoples who have been directed by the servants of the Lord.

If then they have come to some definite conclusion in their own minds, as to how the people of the Lord have been led in the past, present to them the

thought that they should offer such reasoning to justify their belief that the people of the Lord in the future will have that same kind of leadership. It would be well to have scriptural proof offered. What promise has the Lord held out concerning future direction by revelation of this people? What are the hopes and aspirations of this people in that respect? Remember that this is to be their own conclusions and not those of the teacher. But the teacher should come prepared to cite promises from our sacred books on this point.—These promises as given could very properly be read aloud by members of the class, to be followed by appropriate discussion. The class should feel that our being led by revelation distinguishes us from all other churches of the world today.

Playing the Game

It's mighty hard to say the thing
That you feel you ought to say;
It's easier far to just agree
In a pleasant, smiling way!
Sometimes it's right, and they call it tact,
And sometimes you're glad that you
Can play the game in a double way—
But sometimes it's scarcely true.

Give me the girl who tells the truth
In the face of right and wrong;
Or give me the one who doesn't speak
To add to a tale too long!
Give me the girl who uses tact
In a tactful, truthful way—
For she is the one who plays the game
In a way she ought to play.

Playing the game, the game of life—
Is a task we all must do;
And the girl who wins in the game of life
Is the one who sees it through.
Sees it through in an honest way,
With a handclasp firm and true,
And a pleasant word, and a smile she means;
And I hope that kind is—you!

Margret E. Sangster, in Christian Herald.

SECRETARIES' DEPARTMENT

A. Hamer Reiser, General Secretary

WHO WINS

Last September Ogden Stake Fourth Ward Sunday School issued a challenge to other Sunday Schools to better its record of attendance of its officers and teachers and pupils at Sunday School and Sunday School meetings. Freedom Sunday School, North Sanpete Stake, offered its record a little later in competition and now Farr West Sunday School, North Weber Stake, submits its record for April 1922 for consideration in the running. The three records speak for themselves:

| Off's & Teach. | Og. | 4th Fr'dm | Far West |
|--------------------------------------|-----|-----------|----------|
| Prayer Meeting. | 94% | 96% | 97% |
| Preparat'n Meet. | 92% | | 95% |
| Teacher-training | | | 94% |
| Sacram't Meet. | 62% | 92% | 90% |
| Priesthood Meet. | 82% | 91% | 93% |
| Sunday School | | | |
| Pupils | 97% | 96% | 98% |
| Sunday School | 70% | 91% | 73% |
| Enrollment (when record was made) | 552 | 60 | 209 |

Ogden Stake is famous for another remarkable score of attendance. It attained the 100 per cent goal for attendance of officers and teachers at its 1922 convention.

One important thing about high percentages of attendance is that they speak of great devotion to duty and of great opportunities. May we hear many times again of these three schools with even better records! And may other schools be blessed with such devoted workers and pupils as these seem to possess!

A GOOD SYSTEM

A letter brim full and bubbling over with enthusiasm came to us a short time ago from H. J. Bishop, secretary of Bingham Stake Sunday School Board. That he had good and sufficient reason for such enthusiasm is clear from the fact that the Sunday School secretaries of Bingham Stake are behind him to a man in preparing and publishing each month a very valuable and comprehensive comparative report on Sunday School conditions in Bingham Stake.

Secretary Bishop reports that he accompanied Superintendent Caine and the

Stake Sunday School chorister on a 135 mile journey to organize a Sunday School for thirty-one grateful Saints. Four other schools, long distances from headquarters are to be organized soon. These schools, will reduce to a minimum the disadvantage of being so far from headquarters; are to be organized soon. These larly and closely in touch with the stake officers and the other schools through regular reports and a good comparative report system. In this they display good judgment. They will profit by the unity and strength developed by these means.

The comparative report used in Bingham stake is unique. It places each school upon a comparable basis with other schools with reference to one feature at a time, such as "Attendance of Officers and Teachers at Sunday School," "At Prayer Meeting," "At Union" and also "Attendance of Pupils at Sunday School." The schools are listed under each of these headings in the order of their excellence—the best first, of course. The report goes into other features of Sunday School conditions as well. It has the virtues of clearness, simplicity and accuracy. For these reasons it merits the study of all who are interested in an efficient comparative system. Secretary H. J. Bishop's address is Idaho Falls, Idaho, if any one desires to write to him for a copy of the report.

Pocatello Stake quite independently is using a report built upon much the same lines as the Bingham Stake report.

Many other stakes have systems very well adapted to their needs and conditions. Many of these contain features of merit from which others can profit. The General Secretary will be pleased to bring stake secretaries together through correspondence for the mutual exchange of ideas and suggestions in regard to reporting systems, secretarial devices, methods and problems. If, therefore, anyone has systems that are getting results or methods that are time-savers, or if anyone has a problem with which he is struggling, it may prove worth-while to pass them around. Ward Sunday School secretaries are included in this little game. The suggestion is made to them that they pass their good things around the stake first and out of the stake through the stake secretary.

MISSIONARY SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

LESSONS FOR OCTOBER, 1922

The Uniform Fast day Lesson for each department on October 1st, is "Why do I believe that the Church will always be led by revelation?"

Reference: Superintendents' department of this issue, and Primary and Kindergarten departments.

So firmly convinced are the members of the Church generally that "Surely the Lord God will do nothing, but He revealeth His secret unto His servants, the prophets," and that wonderful and striking events are not only occurring but are to continue to occur in the great "winding up scene" which will require further and constant revelations for the accomplishment of His mighty purposes, that this subject may prove an attractive one and bring out many valuable and important truths, especially if properly previewed by teachers a week in advance.

Theological Department

- Oct. 1: Uniform Fast Day Lesson.
- Oct. 8: The Gathering of Israel. Chap. XVIII.
- Oct. 15: Zion. Chapter XIX.
- Oct. 22: Christ's Reign on Earth. Chapter XX.
- Oct. 29: Same.

Intermediate Department

- Oct. 1: Uniform Fast Day Lesson.
- Oct. 8: The Golden Rule.
- Oct. 15: The Good Samaritan.
- Oct. 22: No One Can Live by Himself.
- Oct. 29: Review.

Primary Department

- Oct. 1: Uniform Fast Day Lesson. (Don't fail to consider the suggestions offered in the Primary and Kindergarten departments of this issue in addition to those offered in the Superintendents' department.)
- Oct. 8: Lesson 30 from "Stories from the Life of Christ."—"The Triumphal Entry."
- Oct. 15: Lesson 31. The Last Supper.
- Oct. 22: Lesson 32. Jesus' Suffering in the garden. The Betrayal and Arrest.
- Oct. 23: Review.

Let it be remembered that the lessons for the Theological department are taken from "The Articles of Faith" (Talmage,) and for the Intermediate department from "What Jesus Taught" (Widtsoe), and outlines and suggestions thereon can be found in those respective departments of this magazine.

How Do We Know?

By L. Lula Greene Richards

If a careless word we speak
Serve to tempt a soul that's weak
Into paths that downward lead,
Foolish, wayward, wrong indeed!
Just how far that wrong may go
Do we know—how do we know?

When perchance a whisper kind
May convert an erring mind
From a thought that augurs ill
Unto pure and staunch good-will—
Full worth of that whisper low
Do we know—how do we know?

Let us guard our words and deeds,
Plant sweet flowers not foul weeds.
Teaching lessons true and brave,
Helping thus the world to save.
When we harvest what we sow
We shall know—then we shall know.



CHORISTERS' and ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Peterson

COURSE FOR ORGANISTS

By Tracy Y. Cannon

Lesson XI—Registration

One of the most vexing questions facing the young organist is "What stops shall be used in hymn and solo playing?" As organs differ so greatly from each other in their stop combinations and as stops bearing the same name often produce different tone quality and quantity in various makes of organs it will be necessary in this lesson to give an outline of the principles of registration and then leave it to the organist to find out by experimentation just what stops to use on the organ she is performing upon.

Keep the following facts in mind:—8 ft. stops produce tones of normal pitch, and should therefore form the basis of all stop combinations; 4 ft. stops produce tones an octave higher than the 8 ft. stops and when used in connection with 8 ft. stops, brighten the tone. The right hand octave coupler has much the same effect as a 4 ft. stop as it produces a tone an octave higher than the key depressed; 16 ft. stops produce tones an octave lower than 8 ft. stops. The left hand octave coupler on most organs has much the same effect as a 16 ft. stop.

Two ft. stops are used in solo combinations. A strong pressure on the left knee swell opens all the stops on the organ and produces an effects known as "full organ." The right knee swell, when opened, increases the tone without adding any stops to those already drawn.

The following stop combinations may form a basis for study of registration. It must be remembered, however, that a combination which sounds well on one organ may be very poor on another:

1. 8 feet pitch, *m. f.*
 - a. Stops left of player (bass).
 1. Open Diapason.
 - b. Stops right of player (treble)
 2. Open Diapason or Melodia.
2. 8 feet pitch, *p.*
 - a. Dulciana.
 - b. Dulcet or Dulciana.
3. 8 feet pitch (string)
 - a. Dulciana or Diapason.
 - b. Gamba or Vox Celeste.

Note: String stops (imitating stringed instruments) are often placed only in treble register.

4. 8 and 4 feet pitch, *m. f.*

Combination 1 with 4 feet flute in treble and Viola; 4 feet in bass.

5. 8 and 4 ft. pitch, *p.*

Combination 2 with soft 4 feet flute in treble and Dolce 4 feet in bass.
6. 8, 4 and 2 feet pitch (brilliant) *F.*

Combination 4 with treble octave coupler.
7. Combination 6 with bass octave coupler.
8. 8, 4, and 16 feet pitch (dignified) *F.*

combination 4 with 16 feet stops in treble and bass.
9. Combination 8 with treble and bass octave couplers.
10. Unusual 8 feet pitch.

4 feet stops in treble and bass played an octave lower than written.
11. Unusual 8 feet pitch.

16 ft. stops in treble and bass played an octave higher than written.
12. Aeolian Harp Combinations.
 - a. Aeolian Harp alone played two octaves lower than written.
 - b. Aeolian Harp and Dolce 4 feet played one or two octaves lower according to the compass of the piece being played.
 - c. Aeolian Harp with 8 feet solo.
 - d. Aeolian Harp with 8 and 4 feet solo.
 - e. Aeolian Harp with 8 and 16 feet solo.
 - f. Aeolian Harp with 4 and 16 feet solo.
 - g. Aeolian Harp with 8, 4 and 16 feet solo.

If there is a very soft 4 ft. dolce in bass section, it may be added with good effect in combinations c, d, e, f and g.

A simple method of registration study is to play some well known hymn, such as "Sowing" with each combination. In this way the effect produced by each combination can be studied by itself and compared with the other combinations. It is recommended that the student seek to find as great a number of effective combinations as possible.

The Aeolian Harp combinations are not always easily used as the melody alone must be played with the right hand while the left hand "bunches" the harmony—that is, brings all the notes of the harmony within the reach of the left hand. "Rock of Ages" is a comparatively easy hymn for practice in Aeolian Harp combinations.

Preserve this lesson for future reference.

Choosing Appropriate Songs

By Edward P. Kimball

(Republished by request)

In order to encourage and facilitate the choosin' of songs with appropriate texts or contents for all phases of Sunday School work, we submit to the choristers and organists, a classification of all the songs in the song book according to the principle contents of the words. Under the three heads, Opening, Sacramental and Closing, will be found those songs which are most appropriate for these divisions of worship. It will be noted that many of the songs appear under two and some under the three headings, but the idea has been to keep in these divisions songs mainly of a devotional character. Those words which are foreign to worship will be found under their respective heads in the classification, yet where each verse of a song treats a different subject it has not always been possible to classify it in full; but we believe the list will aid our music force in choosing their songs more appropriately. This classification is, of course, only suggestive; choristers should use their own good judgment in choosing their material.

Classification of Deseret Sunday School Songs

Opening—4, 5, 15, 20, 21, 23, 25, 30, 32, 35, 37, 39, 42, 50, 51, 53, 54, 57, 58, 61, 62, 63, 65, 66, 75, 78, 79, 80, 82, 85, 89, 90, 91, 93, 94, 97, 98, 104, 106, 108, 112, 113, 114, 116, 118, 120, 125, 130, 133, 134, 135, 137, 138, 140, 144, 145, 147, 148, 149, 151, 152, 154, 155, 157, 158, 159, 160, 161, 164, 165, 167, 168, 171, 173, 176, 178, 179, 182, 186, 188, 190, 191, 194, 196, 197, 201, 204, 205, 209, 210, 212, 215a, 216, 217, 219, 222, 223, 224, 227, 228, 231, 238, 240, 241, 242, 243, 245, 249, 251, 253, 257, 259, 261, 262, 263, 264, 268, 270, 276, 279, 280, 283, 285, 286, 288, 289, 295.

Sacramental—19, 26, 27, 33, 45, 47, 57, 70, 71, 73, 80, 92, 100, 107, 110, 115, 131, 135, 140, 157, 167, 175, 185, 187, 192, 213, 220, 229, 237, 247, 252, 271, 281, 288, 291, 294.

Closing—25, 26, 35, 37, 38, 39, 42, 49, 53, 54, 58, 60, 61, 62, 63, 66, 75, 78, 79, 80, 84, 85, 89, 90, 91, 98, 99, 104, 106, 108, 110, 116, 118, 125, 130, 132, 133, 134, 135, 138, 144, 145, 147, 151, 152, 155, 157, 158, 159, 160, 161, 164, 165, 167, 168, 171, 178, 179, 182, 186, 188, 190, 191, 196, 197, 201, 204, 205, 206, 209, 210, 212, 215a, 216, 217, 222, 223, 224, 231, 233, 241, 242, 243, 244, 245, 249, 251, 255, 257, 259, 261, 262, 264, 268, 276, 280, 283, 285, 289.

Special Themes

Arbor Day—129, 169.

Bird Day, Birds—163.

Christmas—28, 81, 101, 122 (?), 174, 214, 221.

Comfort, Happiness, Inspiration—14, 48, 65, 69, 83, 87, 91, 99, 100, 103, 110, 111, 127, 136, 140, 143, 156, 165, 166, 181, 196, 197, 207, 218, 220, 222, 230, 239, 248, 254, 257, 272, 273, 277, 280, 293.

Children, Childhood—80, 114, 117, 124, 144, 159, 174, 189, 219, 236, 240, 245.

Christ's Second Coming—1, 24, 47, 54, 133, 134, 171, 290.

Duty, Loyalty, Work, etc.—60, 63, 69, 84, 87, 89, 138, 156, 166, 170, 178, 179, 183, 199, 202, 205, 209, 211, 217, 235, 240, 242, 262, 268, 276, 282, 294.

Easter—250.

Gospel Restoration—7, 10, 12, 24, 41, 59, 96, 102, 104, 131, 134, 137, 140, 173, 177, 186, 200, 205, 234, 258, 267, 282.

Heaven, Future Home, Reward for Service, Memorials—2, 3, 6, 9, 11, 29, 54, 55, 74, 78, 83, 84, 92, 98, 105, 116, 121, 135, 136, 140, 142, 172, 181, 191, 201, 206, 226, 229, 230, 256, 275, 284, 293.

Independence Day, Love of Country—22, 52, 168, 203, 215, 266.

Love—46, 60, 64, 66, 67, 75, 88, 90, 123, 146, 166, 195, 206, 208, 225, 239, 251, 265, 272, 295.

Missionary Spirit—7, 10, 12, 24, 58, 62, 63, 96, 102, 104, 118, 131, 132, 134, 137, 140, 177, 186, 200, 205, 217, 224, 258.

Mother—184.

New Year—44, 68, 169, 180.

Prophet's Birthday (Joseph Smith)—8, 41, 102, 131, 170, 177, 232, 234, 239, 260.

Pioneers—190.

Prayer, Prayers—13, 19, 50, 55, 65, 83, 94, 95, 97, 103, 110, 141, 144, 181, 191, 193, 220, 274, 284, 285, 286, 287, 294.

Sabbath, Sabbath School—57, 112, 113, 148, 150, 152, 154, 164, 176, 182, 194, 219, 231, 253, 261, 263, 267, 269.

Spring—72.

Thanksgiving—59, 72, 137, 168.

Truth—76, 86, 89, 128, 136, 246.

Union Meetings—20, 36, 37, 42, 49, 50, 51, 53, 60, 61, 62, 64, 66, 67, 87, 98, 99, 108, 110, 116, 160, 175, 186, 188, 199, 231, 233, 258, 292.

Word of Wisdom—43.

Zion, Home—3, 12, 18, 34, 52, 56, 61, 77, 91, 92, 114, 119, 126, 139, 153, 162, 190, 198, 200, 202, 278.

Fast Day Song

Choristers! Are you following the suggestion that a certain designated song be sung at the opening of the Fast Day Sunday School? This special song is indicated to you, and yet in our visits we observe that in too many cases, no thought is given to this point.

The song is the keynote of the Fast Day lesson of that day. You, as choristers, are asked to consider this as an important opportunity. Call attention of the school to the fact that the song is sung for a distinct purpose. Read the text before the school before they are asked to sing. You realize how effective your cooperation may be to make this day an inspirational one in all the departments.

For the first Sunday in October, the song is "We Thank Thee, O God, for a Prophet." It is to carry out the theme of the day; viz., belief in confirmed leadership by revelation. Please help make this feature one that it should be, in keeping with the general program designated for this day.

Special Programs for December

Sunday, Dec. 24, comes this year between the birthday of the Prophet Joseph Smith and Christmas, and is admirably suited to be used for special exercises commemorating either or both of these events. There are five Sundays in December, and such a special program in no way interferes with the class work. Most Sunday Schools in the Church are in the habit of holding special exercises at this time, but it is felt that in many cases more pleasing and helpful programs might be arranged if attention were given to the plans earlier.

The chorister's responsibility is an important assignment in such matters, and it is recommended that the choristers give the matter consideration at an early date, co-operating with their superintendents relative to the whole program, so that the music part of the service may become a real and vital part of the exercises. It would be well for the definite program to be determined upon at a sufficiently early date to enable the choristers to take up early preparation of their part of the program. While it is not the prerogative of the chorister to initiate the movement, still his work is of such importance in the success of a service of this character that he can with propriety lay his plans before his superintendent, who will no doubt welcome any suggestion looking toward an ideal service. If the entire program except the music could be decided, it would be a comparatively simple task for the chorister to choose his part of the program so that the songs and music generally could be made to elaborate and reinforce the rest of the program. It is solely in the hope that such action may result that the matter is here earnestly brought to the attention of the choristers.

For the benefit of such as may not be entirely familiar with the contents of the song book there will be found in the following list all songs in the song-book bearing on these topics:

Joseph Smith

- No. 8. The Unknown Grave.
- No. 41. Joseph Smith's First Prayer.
- No. 102. We Thank Thee, O God, for a Prophet.
- No. 131. The Savior at Jerusalem.
- No. 177. Sing the Wondrous Story.
- No. 232. Joseph Smith.
- No. 234. One Hundred Years.
- No. 260. Joseph the Blest.

Christmas

- No. 28. A Stranger Star O'er Bethlehem.
- No. 91. Far, Far Away on Judea's Plain.
- No. 101. With Wondrous Awe.
- No. 122. Memories of Galilee
- No. 174. Christmas Cradle Song (particularly for little children.)
- No. 214. Luther's Cradle Hymn.
- No. 251. When Christ 'was' Born in Bethlehem.

In choosing songs for any part of the Sunday School service, great care should be used that they are appropriate both in music and in text. There is a growing carelessness in the use of songs in all of our services, and particularly in those of a special nature. All songs that are sung in such a program should be rigidly examined to make sure that there is nothing objectionable or untrue in the text thereof.

The following are some Christmas songs that have been used with success in some of our Sunday Schools and they are given here to assist choristers who may desire to introduce some songs in addition to those found in the song-book. These can be procured from the Desert Book store if ordered sufficiently in advance, and the cost is very nominal. In the selection of all songs for these services let the keynote be, first, last, and all the time, appropriateness.

Additional songs for Christmas, some of which are old hymns that have stood the test of years:

- Hark the Herald Angels sing.
- Come all ye Faithful.
- Little Town of Bethlehem.
- Joy to the World the Lord is Come.
- Angels from the Realms of Glory.
- It came upon the Midnight Clear.
- Noel, Noel, the Christ is Born.
- Shine Out, O Bessed Star.
- Merry Christmas Bells.
- The Blessed Day.
- Ye Olden Christmas (French)



PARENTS' DEPARTMENT



Henry H. Rolapp, Chairman; Harold R. Driggs, N. T. Porter, E. G. Gowans, Seymour B. Young, Charles H. Hart, George N. Child, and Milton Bennion

Sunday, October 1, 1922

Subject: Why do I believe the Church will always be led by revelation? (See Superintendents' Department.)

Sunday, October 8, 1922

General Topic: Dealing with Moral Crises.

Read: Cope's Religious Education in the Family.

Chapter xix: Dealing with Moral Crises.

Chapter xx: Dealing with Moral Crises.

Chapter xxi: Dealing with Moral Crises.

Chapter xxii: Dealing with Moral Crises.

Topics for Discussion

Chapter XIX

1. What special opportunities are offered in the rise of moral crises?
2. Do we tend to expect too high a development of character in children?
3. How early in life do we have manifestations of a conscious will?
4. What constitutes the importance of early crises of the will?
5. What are probably the causes when children habitually defy authority?
6. Is anger always a purely mental condition?
7. What importance have the angry demonstrations of infants?
8. What is the relation of the control of temper to the rightly developed life?

Chapter XX

1. Do all children quarrel? Should one punish for small quarrels?
2. What are the facts which ought to be ascertained regarding any quarrel?
3. What special opportunities do children's differences offer?
4. What are the causes of habitual petulance? What are the dangers of this habit of mind?
5. Is fighting necessarily wrong? What part does it play in the lives of men?
6. What are the dangerous elements in boy's fights?
7. What special quality of character needs development in this connection?
8. What are the valuable possibilities in the fighting tendency?

Chapter XXI.

1. Are there any degrees of lying?
2. When is a lie not a lie?
3. How can we discriminate among the statements of children?
4. How can we help them to recognize the qualities of truth?
5. In what ways are parents to blame for forcing children to protective lying?

6. What of the relation of the thought of God to the demands for truth?
7. Should you punish a child for lying, and, if so, in what way?

Chapter XXII.

1. Of what importance is the child's sense of possession?
2. What are the first evidences of a consciousness of property rights?
3. How do homes train in dishonesty?
4. What is the relation between cheating and dishonesty?
5. What is a child seeking to do when he teases another?
6. What are the unfortunate features of teasing?
7. What is the relation of teasing to bullying?
8. What cures would you suggest for either?

Sunday, October 22, 1922

General Topic: The Personal Factors in Religious Education.

Read: Cope's Religious Education in The Family.

Topics for Discussion

Chapter XXIII

1. Which do you remember best, your teachers or your lessons? Why?
2. Describe, from your memory, some of the influences of personality.
3. Are these influences greater or less with parents on children?
4. What are the causes that separate parents and children?
5. How shall we define duties to business, to society, and to the family?
6. Under what circumstances is one justified in refusing time to the Church for the sake of the family?
7. What are the best time and opportunities for the strengthening of the personal bonds between children and parents?
8. How shall we overcome the apparent difficulty of maintaining the confidence of children?

Chapter XXIV.

1. In how far are home problems due to the ignorance of parents?
2. What do you regard as the essentials in the training of parents?
3. Where can the necessary subjects best be taught?
4. What are the difficulties in the way of teaching these subjects to young people?
5. In how far can we direct the reading of young people toward sane and helpful knowledge of family life and duties?



THEOLOGICAL DEPARTMENT



John M. Mills, Chairman; Geo. H. Wallace, Robert J. Judd, and Albert E. Bowen

Second Year—Great Biblical Characters

First Sunday, October 1, 1922

Uniform Fast Day lesson

Subject: Why do I believe the Church will always be led by revelation? (See Superintendents' Department.)

Second Sunday, October 8, 1922

Solomon: As a man leaving off from serving God. (I Kings, VII.)

Solomon, when the temple was finished, dedicated the same to the Lord in a wonderful prayer (I Kings VIII) and after dedicating the temple turned and blessed the congregation (same chapter) both of which acts were approved by the Lord. The temple was a most wonderful building and in a measure typified the greatness of the man. John Lord, in speaking of the temple, says: "We can form but an inadequate idea of the magnificence of this temple from its description in the sacred annals. An edifice which taxed the mighty resources of Solomon and consumed the spoils of forty years' successful warfare, must have been in that age without a parallel in splendor and beauty. If the figures are not exaggerated, it required the constant labors of ten thousand men in the mountains of Lebanon alone to cut down and hew the timber, and this for a period of eleven years. Of ordinary laborers there were seventy thousand; and of those who worked in the quarries and squared the stones there were eighty thousand more, besides overseers. It took three years to prepare the foundations. As Mount Moriah, on which the temple was built, did not furnish level space enough, a wall of solid masonry was erected on the eastern and southern sides nearly three hundred feet in height, the stones of which, in some instances, were more than twenty feet long and six feet thick, so perfectly squared that no mortar was required. The buried foundations for the courts of the temple and the vast treasure-houses still remain to attest the strength and solidity of the work, seemingly as indestructible as are the pyramids of Egypt, and only paralleled by the uncovered ruins of the palaces of the Caesars on the Palatine Hill at Rome, which fill all travelers with astonishment. Vast cisterns also had to be hewn in the rocks to

supply water for the sacrifices, capable of holding ten millions of gallons."

The story of Solomon's downfall is tragically set out in I Kings I:1-8. During this time when he felt himself degenerating—without power to save himself by reason of his weaknesses brought on by former dissipations, he must have written Ecclesiastes, so in contract with his proverbs.

Lord, in speaking on the close of Solomon's life and contrasting his Proverbs with Ecclesiastes, says: "In striking contrast with the praises of knowledge which permeate the Proverbs, is the book of Ecclesiastes, supposed to have been written in the decline of Solomon's life, when the pleasures of sin had saddened his soul, and filled his mind with cynicism. Unless the book of Ecclesiastes is to be interpreted as ironical, nothing can be more dreary than many of its declarations. It even seems to pour contempt on all knowledge and enjoyments. "In much knowledge is much grief and he that increaseth knowledge increaseth sorrow * * * What profit hath a man of all his labor? * * * There is no remembrance of the wise more than of the fool * * * There is nothing better for a man than that he should eat and drink * * * A man hath no pre-eminence over a beast; all go to the same place * * * What hath the wise man more than the fool? * * * There is a just man that perisheth in his righteousness and there is a wicked man that prolongeth his life in wickedness * * * One man among a thousand have I found, but a woman among all those have I not found * * * The race is not to the swift, the battle to the strong; neither bread to the wise, nor riches to the man of understanding * * * On all things is written vanity." Such are some of the dismal and cynical utterances of Solomon in his old age. The Ecclesiastes contrasted with the Proverbs is discouraging and sad, although there is great seriousness and even loftiness in many of its sayings. It seems to be a record of a disenchanting old man, to whom all things are a folly and vanity. There is a suppressed contempt expressed for what young men and the worldly regard as desirable, equaled only by a sort of proud disdain of success and fame. There is a great bitterness in reference to women. Some of the sayings are as

mournful jeremiads as any uttered by Carlyle, showing great scorn of what ninety-nine in one hundred are vain of, and pursue after, as all ending in vanity and vexation of spirit. We can understand how riches may prove a snare, how pleasure-seeking ends in disappointment, how the smiles of deceitful woman may lead to the chamber of death, how little the treasures of wickedness profit, how sins will find out the transgressor, how the heart may be sad in the midst of laughter, how wine is a mocker, how ambition is Babel-building, how he who pursueth evil pursueth it to his death; we can understand how abundance will produce satiety, and satiety lead to disgust—how disappointment attends our most cherished plans, and how all mortal pursuits fail to satisfy the craving of an immortal soul. But why does the favored and princely Solomon, in sadness and bitterness, pronounce knowledge also to be a vanity like power and riches, especially when in his earlier writings he so highly commends it? Is it true that in much wisdom is much grief, and that the increase of knowledge is the increase of sorrow? Can it be that the book of Ecclesiastes is the mere record of the miserable experiences of an embittered and disappointed sensualist or is it the profound and searching exposition of the vanities of this world as they appear to a lofty searcher after truth and God, measured by the realities of a future and endless life, which the soul emancipated from pollution pants and aspires after with all the intensity of a renovated nature? When I bear in mind the impressive lessons that are declared at the close of this remarkable book, the earnest exhortation to remember God before the dust shall return to the earth as it was, I cannot but feel that there are great moral truths underlying the sarcasm and irony in which the writer indulged. And these come with increased force from the mouth of a man who had tasted every mortal good, and found it all, when not properly used, a confirmation of the impossibility of earth to satisfy the soul of man. The writer calls himself "the preacher," and surely a great preacher he was—not to a throng of "fashionable worshippers" or a crowd of listless pleasure-seekers, but to all ages and nations. And if he really was a living speaker to the young men who caught the inspiration of his voice, how terribly eloquent he must have been.

"I fancy that I can see that unhappy old man, worn out, saddened, embittered, yet at last rising above the decrepitude of age and the infirmities which sin had

hastened, and speaking in tones that could never be forgotten: 'Behold, ye young men! I have tasted every enjoyment of this earth; I have indulged in every pleasure forbidden or permitted; I have explored the world of thought and the realm of nature; I have been favored beyond any mortal that ever lived; I have been flattered and honored beyond all precedent; I have consumed the treasures of kings and princes. I builded me houses, I planted me vineyards; I made me gardens and orchards; I made me pools of water; I got me servants and maidens; I gathered me also silver and gold; I got me men-singers and women-singers and musical instruments; whatsoever my eyes desired I kept not from them; I withheld not my heart from any joy—and now, lo! I solemnly declare unto you, with my fading strength and my eyes suffused with tears and my knees trembling with weakness, and in view of that future and higher life which I neglected to seek amid the dazzling glories of my throne and the bewilderment of fascinating joys—I now most earnestly declare unto you that all these things which men seek and prize are a vanity, a delusion, and a snare; that there is no wisdom but the fear of God.'"

"These final utterances of Solomon are not dogmas nor speculations, they are experiences,—the experiences of one of the most favored mortals who has lived upon our earth, and one of the wisest. If, measured by the eternal standards, his glory was less than that of the flower which withers in a day, what hope have ordinary men in the pursuit of pleasure, or gain, or honor? Utter vanity and vexation of spirit! Nothing brings a true reward but virtue—unselfish labors for others, supreme loyalty to conscience, obedience to God. Hence, such profound experiences so frankly published, such sad confessions uttered from the depths of the heart, and the summing up of the whole question of human life, enforced with the earnestness and eloquence of an old man soon to die, have peculiar force, and are among the greatest treasures of the Old Testament.

"The fundamental truth to be deduced from the book of Ecclesiastes is that whatsoever is born of vanity must end in vanity. If vanity is the seed, so vanity is the fruit. It is, in fact, one of the most impressive of all the truths that appeal either to consciousness or experience. If a man builds a house from vanity, or makes a party from vanity, or gives a present from vanity, or writes a book from vanity, or seeks an office from vanity—then, as certainly as the bite of an

asp will poison the body, will the expected good be turned into a bitter disappointment. Self-love cannot be the basis of human action without alienation from God, without weariness, disgust and ultimate sorrow. The soul can be fed only by divine certitudes; it can be enlarged only by walking according to the divine commandments."

The brief comment in closing on Solomon and his reign as recorded in I Kings XI:42-43 is:

"And the time Solomon reigned in Jerusalem over all Israel was forty years.

And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam, his son, reigned in his stead."

Third Sunday, October 15, 1922

Division of the Kingdom

Establishment of the Kingdom of Judah and the Kingdom of Israel

Fourth and Fifth Sundays, October 22, 29, 1922

Elijah, the Prophet of the Kingdom of Israel

Note:—Lessons for the last three Sundays in October have been left for development at Stake Union Meeting; or, if no Union is held outlines should be prepared by the teachers.

Advanced Theological

First Sunday October 1, 1922

Usual Fast Day Lesson

Subject: Why do I believe the Church

will always be led by revelation? (See Superintendents' Department.)

Second Sunday, October 8, 1922

Subject: The Gathering of Israel.
Article 10, Chapter XVIII.

- I. The Gathering Predicted.
 - a. By the Bible.
 - b. By the Book of Mormon.
 - c. By modern revelation.
- II. Extent and Purpose of the Gathering.
- III. Israel a Chosen People.
- IV. Restoration of the Ten Tribes.

Third Sunday, October 15, 1922

Subject: Zion.

Article 10, Chapter XIX.

- I. Two Gathering Places.
- II. The name Zion.
- III. Jerusalem.
- IV. The New Jerusalem.

Fourth and Fifth Sundays, October 22, 29, 1922

Subject: Christ's Reign on Earth.
Article 10. Chapter XX.

- I. Christ's Coming.
 - a. His first coming.
 - b. His second coming.
- II. His Second Coming Predicted.
 - a. By the Bible.
 - b. By the Book of Mormon.
 - c. By modern revelation.
- III. The Precise Time of His Coming.
- IV. Christ's Reign—The Kingdom.
- V. Kingdom and Church.
- VI. The Millennium.

The Temple

Ivy Houtz Woolley

Gray spires that point unto the blue,
Grand edifice it stands.
The builders sleep; peace be to them;
White robed, and folded hands.
Gray spires that point up to the stars;
Around their granite tips
A thousand prayers float every day
From faithful, trusting lips.
Gray spires that point up to God's throne,
Great fingers mark the way
That leads into the shining sphere
Where glows heaven's golden day.



SECOND INTERMEDIATE DEPARTMENT



*Harold G. Reynolds, Chairman; Horace H. Cummings, J. Leo. Fairbanks,
T. Albert Hooper and Alfred C. Rees*

Second Year—Book of Mormon

LESSONS FOR OCTOBER

First Sunday, October 1, 1922

Uniform Fast Day Lesson

Subject: Why do I believe the Church will always be led by revelation? (See Superintendents' Department.)

Second Sunday, Oct. 8, 1922

Lesson 28

Subject: Nephi—Prophet Leader.

References: Helaman chapters 5-12; "Story of Book of Mormon" Chapters 37 and 38; "Dictionary of the Book of Mormon," pages 266-276.

Memory Gem:—Helaman 12:1.

"The Lord in His great infinite goodness, doth bless and prosper those who put their trust in Him."

(Helaman chapter 5)

I. Nephi's Ministry:

- a. Son of Helaman.
- b. He retires from judgment seat.
- c. He devotes entire time to ministry.
- d. He brings many souls into the fold. (Nephites and Lamanites.)

II. Cast into Prison.

- a. Place.
- b. Companions.
- c. Food not given them.
- d. Officers' intentions.
1. Slay Nephi and Lehi.

III. Manifestation of God's Power.

- a. Encircled with fire, earthquakes, etc.
- b. Effect upon Lamanites.
- c. Voice from Heaven.
1. Calls people to repentance.
- d. Testimony of Aminadah.
- e. Universal peace established.

(Helaman Chapters 8 and 9)

IV. Nephi's Prophetic Gift.

- a. Repairs to tower for prayer.
- b. Feelings of concern over wickedness of people.
- d. Announces murder of chief judge.
- e. Accused as accomplice.

(Helaman, Chapters 10 and 12)

V. Great Power given Nephi.

- a. Lord makes covenant with him.
1. Power to bind and loose on earth.
2. Power over elements.
- b. Conditions of the Nephites.

- c. Famine upon the earth.
1. Great suffering.
- d. Nephi's prayer for rain.
- e. Many believe in Nephi's message.

Discuss in the class the manifestations of God's power in behalf of Nephi and Lehi, also the prophetic gift enjoyed by Nephi and the great power given him.

Let the class give incidents of the manifestation of God's power in this day.

Why should there be a prophet as president of the Church?

Third Sunday, October 15, 1922

Lesson 29

Subject: Samuel the Lamanite Prophet.

References: Helaman, Chapters 13 to 16; "Dictionary of the Book of Mormon," pages 308-310; "Story of the Book of Mormon," Chapter 39.

Memory Gem: Helaman 14.

"And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life."

(Helaman, Chapter 13)

I. Samuel Preaches to Nephites.

- a. Condition of Nephites.
1. Puffed up with worldly pride.
2. Envy, boasting, etc.
3. Steeped in sin and iniquity.
- b. Conditions of Lamanites.
1. Full of faith and integrity.
- c. Samuel appears among Nephites.
1. Preaches repentance.
- d. Cast out of city.
- a. Angel of Lord visits him.
1. Message.

(Helaman, 14 and 15)

II. Preaches and Prophecies from Walls of Zarahemla.

- a. Filled with Holy Ghost.
- b. Cries repentance.
- c. Fortells destruction of Nephite race.
1. Famine, pestilence, wars, lands to be cursed, etc.
- d. Fortells condition of Lamanites in last days.
- a. Predicts concerning Christ.
1. Sign of His birth.
2. Sign of His death.
3. Saints to be resurrected.
- f. Repentant seek Nephi for baptism.

(Helaman, 16)

III. Samuels' Life Preserved.

- a. Wicked attempt to kill him.
- b. He is protected by power of God.
- c. Flees to his own country.
- d. Preaches and prophesies among Lamanites.

To Teachers:

Emphasize particularly the predictions of Samuel concerning the coming of the Messiah, the sign of His birth and death, and Samuels' prophesies fortelling the destruction of the Nephites and the condition of the Lamanites in the last days.

Read and discuss with the pupils verses 12 to 16, chapter 15.

Fourth Sunday, October 22, 1922

Lesson 30

Subject: Nephi—Disciple of Christ.

References: III Nephi chapters 1-7, "Story of the Book of Mormon," chapters 40 and 41, "Dictionary of the Book of Mormon" pages 276-281.

Memory Gem: III Nephi 1:13.

"On this night shall the sign be given, and on the morrow come I into the world, to show the world, that I will fulfill all that I have caused to be spoken by the mouths of my holy prophets."

I. Nephi Succeeds his Father (III Nephi 1:1-9).

- a. Time and place.
- b. Parentage.
- c. Transfer of plates and records.
- d. Unbelief of Nephites.
- e. Threats of the wicked.

II. Nephi's Prayer (III Nephi 1:10-22).

- a. His anxiety and dread.
- b. Voice from heaven.
- c. Sign to be given.
- d. Fulfillment of prophecy.
- e. Effect upon people.

III. Nephi's Ministry Among People (III Nephi 1:23-30, chapters 2, 3 and 4).

- a. Preaches and baptizes.
- b. Restores peace.
- c. Growth of Gadianton robber-band.
 1. Oppress the Nephites.
 2. Giddianhi sends epistle.
 3. Nephites gather together.
 4. Robber-band destroyed.
- d. Wealth and prosperity.
 1. Pride and dissension.
- e. Lamanites remain faithful.
 1. Become white and delightful (Nephi 2:15-16).

IV. Great Power Given to Nephi (III Nephi 3:7-15-26).

- a. Grieves over iniquities of people.
- b. Cries repentance.

c. Heals the sick, etc.

d. Raises brother from dead.

e. Baptizes repentant believers.

To Teachers:

In discussing this lesson it would be well to review the prediction of Samuel the Lamanite Prophet, concerning the time when Christ should come into the world and the sign to be given at his birth. Point out the fulfillment of this prophecy, and have read in the class III Nephi 1:10-22. Why may we believe that the other prophesies concerning the second coming of the Savior will be fulfilled? How may we prepare for that great event? In assigning the next lesson, ask the pupils to relate the story of the sign given at the Crucifixion of Christ in America and to consider during the week the condition of mankind before Christ's atonement, and the blessings which came to the human race through the Redemption.

Fifth Sunday, October 29, 1922

Lesson 31

Subject: Jesus Christ, the Son of God.

References: II Nephi, chapters 8, 9, and 10, "Story of the Book of Mormon," chapter 41.

Memory Gem: (III Nephi 9:21.)

"Behold, I have come unto the world to bring redemption unto the world, to save the world from sin."

I. Sign of the Crucifixion (III Nephi 8 chapter).

- a. Disputations among the people.
- b. Storm, tempest, thunder, earthquakes.
- c. Cities destroyed and sunken.
- d. Face of the earth changed.
- e. Darkness covers the earth.
- f. Groanings and sorrow of people.

II. Voice of Jesus from Heaven (III Nephi 9 chapter).

- a. Announces cities destroyed.
- b. Explains reason for destruction.
 1. Wickedness of people.
 2. Cries repentance.
- c. Invites people to come unto Him.
- d. Introduces Himself as
 1. Jesus Christ, Son of God.
 2. Creator of Heaven and Earth.
 3. Light of the world.
- f. Fulfills law of sacrifice.

III. Consequences of the Fall (II Nephi 2:22-30).

- a. Change from immortality to mortality.
- b. Gives consciousness of good and evil.

- c. Parents driven from Eden.
 - 1. They are banished from presence of God.
- IV. The Atonement (III Nephi 9:13-22).
 - a. Frees mankind from sin.
 - b. Assures resurrection.
 - c. Provides privilege of exaltation through obedience to Gospel.
- V. Jesus Speaks Again to People Concerning Mercy of Christ (III Nephi 10).
 - e. His effort to gather His people.
 - b. Fall of the House of Israel.
 - 1. In Jerusalem.
 - 2. In America.
 - c. Salvation and Eternal life promised the repentant believers.

To Teachers:

Review the prediction of Samuel the Lamanite Prophet relative to the sign and destruction which should take place at the crucifixion of the Savior. Show the fulfillment of this prophecy, and be prepared to discuss with the class some of the external evidences of the destruction which came upon the cities: i. e. cities sunken, face of earth changed etc. (See "A New Witness for God.")

Give particular emphasis to the significance of the Crucifixion and Resurrection of the Savior. Have the class repeat the 2nd and 3rd Articles of Faith.

Fourth Year—"What Jesus Taught"

LESSONS FOR OCTOBER

First Sunday, October 1, 1922

Uniform Fast Day lesson

Why Do I Believe That the Church Will Always be Led by Revelation

(See Superintendents' Department for Suggestions to Teachers)

Second Sunday, October 8, 1922

Lesson XXVIII: What Jesus Taught

Text: The Golden Rule.

Suggestions to Teachers:

The actions of men and of nations today give sufficient and abundant material to the teacher who would impress her boys and girls with the virtues of the golden rule. Consider with your class the difficulty which the world is experiencing in applying that rule. Force instead of right is being applied to achieve results. Your pupils read the newspapers.

They read of the conferences between nations. Why do these conferences largely fail? No doubt your class will conclude that it is because they lack faith in each other's intentions to deal honestly and fairly. As with nations, so it is with groups within the nation. Point out to them the great industrial struggles in the world. Men do not decide their cause from the standpoint of right—but rather "how much can we get."

Never has there been greater need for the teaching of this lesson than now. Have your class analyze the Savior's parable and his teachings given in this lesson. How are you going to make the application pertinent in their own lives? In their homes—in their conduct toward parents—toward brothers and sisters—toward friends—in little business deals—in social affairs—in contests of different character in which they may be engaged?

If you are able to have them talk on this subject—and discuss freely how opportunity comes to each one to practice the golden rule—you, as teacher, will have occasion to feel a thrill of satisfaction. Remember the gems today.

Third Sunday, October 15, 1922

Lesson XXIX

Text: The Good Samaritan.

Suggestions to Teachers:

Select some of your pupils to come prepared today with a statement about the Samaritans, their history, their relations with the Jews, the cause of the intense hatred existing between them. This information can be had from any book dealing with Biblical history. It is essential that your class have an understanding of this, if they are to appreciate this parable given in the lesson today. The picture presented opposite page 221 should also be studied as an aid to their understanding.

After your class has given their version of the parable, and expressed their own views as to value of the teaching, do you not think it would be profitable to discuss this question, "Who is my neighbor?"

Each boy and each girl will, through your assistance be able to state specific instances from daily life, how people can be "good Samaritans." Probably you will have some appropriate story from church history or personal experience to emphasize this point. The scout creed might be mentioned, since it calls for the performance of at least one such

good deed each day. The class should leave you today, with a determination on their part to emulate the example of the good Samaritan. Can you inspire them to that end? A lecture will not do it. Their own personal participation in the discussion should accomplish it.

Fourth Sunday, October 22, 1922

Lesson XXX

Text: No one can live to himself.

Suggestions to Teachers:

The author has treated this subject from many interesting standpoints. Let the class give Aesop's story mentioned in the lesson. Then discuss the family life—its composition—the interdependence among members of the family. Then enlarge upon the family to a city organization, then the state, the nation, the world. Can there be shown that there is a mutual dependence even among the nations of the world? Can any nation remain isolated from the rest? What lesson did the world war teach in this respect? Then with this fact established in the minds of your class that there really is no such thing as isolation, let us come back to the family and show what our obligations are to each other. Then take up the ward as the next step—or perhaps you will wish to show how boys and girls in your class have certain obligations to each other and to you, in maintaining the good record and the dignity of your class. Then proceed to the relationship to the

whole church. Query: Can any one member of the Church do wrong without affecting the whole Church? See what your class say to that.

Then comes the question of supporting the family, the Sunday School class, the ward, the Church. Let them tell how that can be done in each case. Refer here to the Savior's statement on this point. Loyalty to family and Church and country should be emphasized today. When our boys went to war, they demonstrated that loyalty to their country and to a cause. Teachers should come prepared today and give specific manner in which tangible support should be forthcoming from every member of an organization to that group to which he belongs—whether family, Church, ball-team, dramatic society or what not. Do you not think that a short discussion on tithing would make a fitting conclusion? Select a gem to be memorized.

Fifth Sunday, October 29, 1922

Review:

Each boy and girl should have at command some appropriate poems or sayings to emphasize certain given principles.

Why, then, not devote part of today's period in having them learn "Abou Ben Adhem," page 221. Also have a little contest to see who can recite the most memory gems which have been presented on our work this year. This should be an intensely interesting session.



SECOND INTERMEDIATE CLASS, DENVER SUNDAY SCHOOL

Prize winners in contest for enrollment. Front row officers and teachers: W. A. Hardy, M. J. Knight, B. W. Whitaker, Zella Hensley.



FIRST-INTERMEDIATE DEPARTMENT



George M. Cannon, Chairman; Josiah Burrows, John W. Walker and Adam Bennion

Second Year—Bible Stories

Outlines by Wm. A. Morton

First Sunday, October 1, 1922

Uniform Fast Day lesson

Subject: Why do I believe the Church will always be led by revelation? (See Superintendents' Department.)

Second Sunday October 8, 1922

Lesson 27. How a Kind Act Was Rewarded

Text: Dent. 31, 34. Joshua 1-3, 6.

"Cast thy bread upon the waters: for thou shalt find it after many days." (Eccl. 11:1.)

I. Moses' Parting Advice to His People.

1. Moses calls the leaders of the twelve tribes together.
2. He reminds them of the blessings Israel has received from the Lord, for which they should always be grateful.
3. Moses delivers the law to the leaders and exhorts them to keep it and to teach it to their children.

II. Joshua Chosen to Succeed Moses.

1. Moses gives advice to Joshua.
2. Moses sets Joshua apart as the leader of Israel.

III. Moses Views the Promised Land.

1. Moses takes leave of his people and goes up toward Mount Nebo.
2. Israel in tears.
3. Moses views the promised land.

IV. Rahab's Kind Act.

1. The Israelites prepare to cross the Jordan.
2. Two spies are sent out. Officers sent to arrest them.
3. The spies find a friend in Rahab.
4. Rahab's request. The promise.
5. The spies make their escape.

V. How the Kind Act was Rewarded.

1. The Israelites cross the Jordan.
2. Entry into the Promised Land.
3. Joshua visited by an angel.
4. How Jericho was captured.
5. Rahab's kind act rewarded.

Questions. What was Moses' parting advice to his people? What blessing did the Lord give to Moses before taking him to Himself? Who was chosen to succeed Moses? What command did the

Lord give to Joshua? How were the two spies saved? What promise did the spies make to Rahab? How were the children of Israel able to cross the Jordan? How was the city of Jericho captured. How was Rahab rewarded for her kind act? What is meant by casting bread upon the waters?

Third Sunday, October 15, 1922

Lesson 28. Samson, the Strong Man

Text: Judges 13-14.

I. The Israelites Punished Because of Idolatry.

1. The Israelites turn from worshipping the true God and worship idols.
2. This incurs the anger of the Lord.
3. He permits the Philistines to conquer the Israelites.

II. Sincere Repentance Brings Forgiveness.

1. In their affliction the Israelites turn to the Lord.
2. They humble themselves before Him and plead for forgiveness.
3. The Lord shows mercy to His people and begins to plan for their deliverance.

III. A Remarkable Answer to Prayer.

1. Manoah and his wife. Their great trial.
2. The wife of Manoah is visited by an angel, who promises her a son.
3. Promises made concerning this child of promise.
4. Birth of Samson.
5. How Samson prepared himself for his mission.

IV. Incidents in the Life of Samson.

1. Samson marries an unbeliever.
2. Samson's riddle.
3. A terrible threat.
4. Samson betrayed by his wife.
5. Samson leaves his wife and returns to his own people.

Questions: Why did the Lord permit the Philistines to conquer the Israelites? How did the Israelites regain the Lord's favor and obtain His forgiveness? What is sincere repentance? What promise did the angel make to the wife of Manoah? How did Samson prepare himself for his mission? What do you know concerning the Word of Wisdom? Why were Samson's parents opposed to their son marrying a Philistine? What happened as Samson was on his way to Timnah? What do you think of Sam-

son's modesty? What was the riddle which Samson gave to the young men? How did they find the answer? What do you think of Samson's wife?

Fourth Sunday, October 22, 1922

Lesson 29. The Broken Vow

Text: Judges 15, 16.

"To thine own self be true, and it must follow as the night the day thou canst not then be false to any man." (Shakespeare.)

I. Samson's Second Marriage.

1. Samson marries a Philistine woman, named Delilah.
2. The Philistines request Delilah to find out the cause of Samson's strength.
3. They offer her a large reward for the secret.

II. How Samson deceived the Philistines.

1. Delilah coaxes Samson to tell her the secret of his strength.
2. Samson makes mock of the Philistines.

III. Samson Reveals his Secret and is Betrayed.

1. Samson tells his wife the secret of his strength.
2. She reveals the secret to the Philistines.

IV. How the Philistines treated Samson.

VI. God's Vengeance on the Philistines.

1. The Lord shows mercy to His poor, blind servant.
2. Samson's second vow.
3. Samson's strength returns.
4. Samson avenged of his enemies.
5. The Israelites freed from bondage.

Questions: Who was Samson's second wife? What did the rulers of the Philistines persuade Delilah to do? How had Samson acquired his great strength? What vow had he made to the Lord? In what ways did Samson deceive the Philistines? What happened after Samson had revealed his secret to his wife? How did Samson regain his strength? How was Samson avenged for the loss of his eyes? What did Shakespeare mean when he said: "To thine own self be true, and it must follow as the night the day thou canst not then be false to any man?"

Fifth Sunday, October 29, 1922

Lesson 30. Ruth and Naomi

Ruth 1-4

"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." (Prov. 15:17.)

I. Elimelech and his Family.

1. Elimelech and his family in Bethlehem.

2. Crop failures. Removal to Moab.

3. Naomi's trials in Moab.

- a. Death of her husband and sons.

II. Naomi Returns to her People.

1. Conditions improve in Bethlehem.
2. Naomi decides to return to her people.

3. A touching scene—Ruth refuses to leave Naomi.

4. Naomi and Ruth in Bethlehem.

III. Ruth and Boaz.

1. Ruth gleaning in the fields of Boaz.
2. Boaz treats Ruth kindly.
3. The feast on the threshing floor.
4. Boaz and Ruth united in marriage.
5. Ruth the mother of kings.

Questions: Why did Elimelech and his family leave Bethlehem? What great sorrow came to Naomi during the ten years she resided in Moab? What did Naomi's daughters-in-law say when she told them she was going back to Bethlehem? What was the difference between Ruth and Naomi? Who was Boaz? How did he show kindness to Ruth? After her marriage, how did Ruth still show her love for Naomi? How did the Lord bless Ruth? What may we learn from this lesson?

Fourth Year—Lives of the Ancient Apostles

First Sunday, October 1, 1922

Uniform Fast Day lesson

Subject: Why do I believe the Church will always be led by revelation? (See Superintendents' Department.)

Second Sunday, October 8, 1922

Lesson 26. First Missionary Journey

Text: "Ancient Apostles" by David O. McKay.

Reference: Acts 13:4-52; 14:1-6.

Aim: Fearlessness in proclaiming the Gospel arouses the enmity of the sinful and ignorant, but wins the love of the sincere and righteous.

I. On the Island of Cyprus.

1. The journey thither.
2. At Salamis.
3. At Paphos.
- a. Sergius Paulus.
- b. Bar-Jesus.

II. In Pamphylia.

1. At Perga.
- a. John Mark leaves his companions

III. In Pisidia.

1. At Antioch.
- a. A Sabbath in the Synagogue.
- b. The following Sabbath.

- IV. At Iconium.
 1. The city stirred.
 2. Persecution.

Third Sunday, October 15, 1922

**Lesson 27. First Missionary Journey—
 (Continued) At Lystra and Derbe**

Text: "Ancient Apostles," by David O. McKay.

Reference: Acts 14:6-28.

Aim: Fearlessness in defending the right arouses the enmity of the ignorant and sinful, but wins the love of the intelligent and sincere.

- I. Lystra.
 1. A heathen city.
 2. People easily swayed.
 3. Timothy—Eunice—Lois.
 II. The Healing of the Cripple
 1. The miracle.
 2. Effect upon people of Lystra.
 a. What they purposed to do.
 III. Protestations of Paul and Barnabas.
 1. Astonishment of the elders.
 a. Significance of rending clothes.
 b. Their protestations.
 2. Effect upon people.
 IV. Paul stoned.
 1. Circumstances leading up to it.
 2. Revived by disciples.
 V. Organization of Branches and Return to Antioch.
 1. Ordination of elders.
 2. Branches visited.
 3. Return journey.
 4. Welcome at Antioch.

Fourth Sunday, October 22, 1922

Lesson 28. A Great Controversy

Text: Acts 15:1-35, "Ancient Apostles," (McKay).

Aim: The Lord will bless the sincere seeker after truth no matter what his nation or station in life.

1. Feelings Existing Between Jews and Gentiles.
 1. Jews in every principal city in Asia.
 a. Kept own religion.
 b. Mingled with Gentiles in business but not in religion and society.
 2. Illustrated by Peter and Cornelius.
 II. The Question Agitated in Antioch.
 1. Attitude of Paul and Barnabas.
 a. Toward Gentile converts.
 b. Gentiles not required to obey Jewish ceremonies.
 2. Attitude of "certain men" from Judea.
 a. Gentiles must conform to Jewish ceremonies.
 b. Their teaching in Antioch.

3. Paul and Barnabas dispute with "certain men."
 III. Paul and Others Sent to Jerusalem.
 1. Purpose.
 2. Journey.
 IV. The First Great Council.
 1. Those present.
 2. The speakers.
 3. The decision.
 a. By whom given.
 b. How received in Antioch.

Notes: "At the time of his conversion the Lord said he would show Paul how great things he must suffer for His name's sake, and during his career this promise was faithfully kept. Paul suffered many times over all the cruelties he had heaped upon the Christians. As the infuriated mob rushed on him with stones here at Lystra, the death of Stephen and the part he took in it, must have come again fresh to his mind and caused him suffering as keen as the bodily wounds he received. Though driven from Lystra by the bitterest of persecution, his labors were not without rich fruit. It was here that the beloved Timothy, his future friend and companion, together with his mother Eunice and his grandmother Lois, was converted."—"The Apostolic Age."

"Though Jesus had plainly announced that while He came not to destroy the law He did come to fulfill it, there were many who could not readily understand that the old ritual, most of which was merely a symbol of His great sacrifice, had been done away in the new covenants into which they had entered, hence this controversy over circumcision. In addition to the convincing testimonies of Paul and Barnabas, as to what the Lord had done for the Gentiles without circumcision, Titus, a Greek, was there as an evidence of the fruits of the Gospel among the Gentiles. From Gal. 2:2, it appears that Paul was obeying the voice of revelation in undertaking his mission to Jerusalem."—"The Apostolic Age."

Fifth Sunday, October 29, 1922

Lesson 29. Paul Begins his Second Missionary Journey

Text: Acts 15:36-41; 16.

Aim: Devotion to the Gospel brings inspiration from God, and leads others to obey the Truth.

1. Paul and Barnabas Agree to Separate.
 1. Their disagreement over John Mark.
 2. Paul chooses Silas.
 a. Barnabas chooses John Mark.
 3. Their different routes.

- a. Barnabas to visit churches on islands.
- b. Paul to visit churches on mainland.
- II. In Syria and Cilicia.
 - 1. At Tarsus, his old home.
 - 2. At Derbe.
 - 3. At Lystra and Iconium.
 - a. The call and ordination of Timothy.
 - 4. At Antioch in Pisidia.
- III. In the Province of Galatia.
 - 1. His sickness.
 - a. Affectionately cared for.
 - b. Results.
- IV. At Troas.
 - 1. A new companion.
 - 2. Paul's vision.

Note: Timothy. "The hints ye have of Timothy give us the idea of almost a perfect character. He seems to have been shy and timid but this did not conceal his virtues from those who knew him in Lystra and Iconium. In a youth of sixteen or seventeen, when he probably became a Christian they saw a model for young and old.

He was still a young man when Paul revisited his home. The apostle saw his loving spirit, his faithfulness to duty, the courage blending with his modesty, his fitness to be a companion and helper. We do not wonder that it is said: "Him would Paul have to go with him."—Weed.

Myself

I have to live with myself, and so
 I want to be fit for myself to know.
 I want to be able, as days go by,
 Always to look myself straight in the eye;
 I don't want to stand with the setting sun,
 And hate myself for the things I've done.

I don't want to keep on a closet shelf
 A lot of secrets about myself,
 And fool myself, as I come and go,
 Into thinking that nobody else will know
 The kind of a man I really am;
 I don't want to dress myself in sham.

I want to go out with my head erect,
 I want to deserve all men's respect;
 But here, in the struggle for fame and pelf,
 I want to be able to like myself.
 I don't want to look at myself and know
 That I'm bluster and bluff and empty show.

I never can hide myself from me;
 I see what others may never see;
 I know what others may never know;
 I never can fool myself, and so,
 Whatever happens I want to be
 Self-respecting and conscience-free.

—Exchange,



PRIMARY DEPARTMENT



Charles B. Felt, Chairman; Frank G. Seegmiller; assisted by Florence S. Smith and Mabel Cook

LESSONS FOR OCTOBER, 1922

First Sunday, October 1, 1922

Fast Day lesson

"Why do I believe that this Church will always be led by revelation."

Reference: Uniform Fast Day lesson as outlined in Superintendents' Department of this magazine.

Aim: Since this Church was established by direct revelation from God, it will always be guided by revelation.

Memory Gem: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

Song: "Joseph Smith's First Prayer," No. 41, or "We Thank Thee, O God, for a Prophet," No. 102.

Point of Contact: When your father wishes you to do some work for him, how does he let you know about it? When the Lord wishes His children to do something important, how does He make it known to them? What man have we been studying about who received many revelations from the Lord? In what ways were they given? Why were they given?

Lesson Statement: When the Lord wished His Church re-established upon the earth, whom did He call to organize it? How was he called? He became the president of the Church, the prophet of the Lord, and the Lord guided him in his work by revelation. When Joseph Smith died another prophet, President Brigham Young, was called to lead the people and the Lord guided him by revelation. In this way the Lord has directed His Church? Why?

Application: Who is the president of the Church today? To whom would the Lord give revelations concerning His Church now? It is wonderful to feel that the Lord is guiding us.

Second Sunday, October 8, 1922

Lesson 13. True to the Faith

References: "From Plowboy to Prophet," "The Latter-day Prophet," chapters 28 and 29, "Essentials in Church History," pp. 205-256.

Aim: Good men will suffer for the truth, even die for it.

Memory Gem: "Faithful and true we will ever stand."

Outline:

- I. The Saints Build Far West.
- II. New Troubles.
- III. Death of David Patten.
- IV. Imprisonment of the Prophet.
 1. His betrayal.
 2. He silences the swearing guards.
 3. His escape.
- V. Removal to Illinois.

Third Sunday, October 15, 1922

Lesson 14. Nauvoo The Beautiful.— A Day of God's Power

References: "From Plowboy to Prophet," pp. 112-115. "Th Latter-day Prophet," chapter 32. "Essentials in Church History," pp. 263-271.

Aim: Through faith in our Heavenly Father and the exercise of the power of the priesthood which He has restored the sick can be healed.

Memory Gem: "I say unto thee, Arise."

Outline:

- I. The Saints go from Missouri to Illinois.
 1. Still wanting to serve the Lord.
 2. Received kindly.
- II. Brigham Young's Plan.
 1. To find another gathering place.
- III. Joseph Purchases Lan at Commerce.
 1. A splendid site.
- IV. The Beautiful City.
 1. On the banks of a majestic river.
- V. Hardships Endured Before it Became so Beautiful.
 1. Marshy lands—disease breeding.
 2. Living in tents.
 3. Many taken ill.
- VI. A Day of God's Power.
 1. Many sick healed.
 2. The wonderful case of Elijah Fordham.

Fourth Sunday, October 22, 1922

Lesson 15. The Martyrdom

References: "From Plowboy to Prophet," pp. 126-130; "The Latter-day Prophet," chapters 38 and 40; "Essentials in Church History," pp. 358-384.

Aim: The Spirit of God and the knowledge that a man is doing right gives him

power to do his duty, even though it means death.

Memory Gem: "I am going like a lamb to the slaughter, but I am calm as a summer's morning."

Song: "We thank Thee, O God for a prophet."

Outline:

I. Joseph a Splendid Man.

1. Physically, mentally, spiritually.

II. A Great Prophet.

1. We see the fulfilment of one of his prophecies.

III. Hated by the Wicked.

1. Plots to destroy him.

2. Called into pour many times.

IV. Loved by the Saints.

1. Christmas morning.

V. Decides to go West.

1. Object.

2. Called back to his friends.

VI. "I Am Going Like a Lamb to the Slaughter."

1. Goes to Carthage jail.

VII. The Martyrdom.

1. Faithful unto death.

Fifth Sunday, October 29, 1922

Lesson 16. Another Moses Called— Brigham Young

References: "A Young Folks' History of the Church," chapters 25, 26 and 27. "Essentials in Church History," pp. 385-408.

Aim: The gospel of the Lord cannot be destroyed by killing its leaders on earth.

Memory Gem: God's promises fail not, neither shall they be delayed.

Outline:

I. Mourning of the Saints.

II. Sidney Rigdon Wants to Lead the Church.

III. The Return of the Apostles.

IV. Brigham Young and the Apostles to Lead the Church.

1. The sign given the people.

V. Further mobbings.

VI. The Temple.

1. Work on it.

2. Its completion and dedication.

VII. The First Body of Saints Leave Nauvoo.

VIII. Trials of those left.

IX. Settlements Made During the Journey.

Preview of October Lessons

(Each teacher should analyze the foregoing lessons so as to be able to answer the following questions at the Union meeting in September, or, if no Union meeting is held, let the teacher write the answers during that month to satisfy her own soul that she is prepared to give the lessons to the children.)

1. How do the October lessons show that the Church of God can never be destroyed by wicked men?

2. What things in these lessons show that the Prophet Joseph held the same power that the first apostles of Christ held?

3. What incident in the work of the Apostle Peter reminds you of the healing of Elijah Fordham? Narrate it (Acts 3:1-11).

4. What happenings in the later years of the Prophet Joseph's life show his courage and unselfishness?

5. How did the death of the Prophet Joseph ultimately affect the growth of the Church? Why was it necessary?

6. What assurance have you that Brigham Young was divinely called to lead the Church after the death of the Prophet Joseph?

Pansy Face

By Annie Malin

When I am cross and act real bad,
My mother looks just awful sad;
But when I smile about the place
She says I am her "pansy face."

And when I have an awful fall
Or break my doll or lose my ball,
I cry and cry about the place—
Till she says, "Where's my pansy face?"

My mother is the best of all
I wouldn't want to change at all,
Nor change my home for any place—
I'll just be mother's "pansy face."



KINDERGARTEN DEPARTMENT



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love

Second Year

LESSONS FOR OCTOBER

First Sunday, October 1, 1922

Subject: Fast Day Exercises.

Topic: Why do I believe that this Church will always be led by Revelation?

Note: In order to put these Fast Day topics over we, as teachers, must be converted and believe what we are teaching. Not only is it necessary for us to believe it, but we must feel it. And the only way for us to be able to feel and teach revelation is to know something about it. Let us read a number of revelations from the Doctrine and Covenants. Read from Pearl of Great Price, also from Bible and Book of Mormon on this subject.

Then ask ourselves these questions: Why did God reveal things to His leaders? Why does He do it now? What is the difference between revelation and having your prayers answered.

The only reason so many of us fail in giving these Fast Day lessons is because we know so little about them ourselves. So, dear teachers, from now on let us put forth our utmost energy, be prayerful and get into these subjects so that we can properly teach them.

It is said that we get out of life just what we put in. So it is with our lessons: we get out and give out just what we put in.

I. Opening.

- a. Gathering of wraps.
- b. Song practice. Review "Dearest Children God is Near You." (D. S. S. Book, p. 99.)
- c. Hymn, "God's Care of All Things," or one of the hymns from Patty Hill's Song Book.
- d. Prayer. Create the atmosphere of being thankful for our Sunday School teachers, Bishops and those who help us in the Church. Teach the children to pray from their hearts not from their lips. We cannot do this unless we lead the child to be thankful for different things at different times. When I visit Sunday Schools and hear some of the prayers in the Kindergarten class, I can't help but ask myself: What can I do to help these teachers to wake up and see the real value of prayer?
- e. Song: Hymn, teacher's choice.

f. Rest period: Winter is coming and there are quantities of fruit, vegetables and flour to be gathered in. We will run out, pick them, carry them in and help take care of the harvest.

II. Group Work.

a. Memory Gems—Sacrament Gems. Everything I do or say, God sees.

Even in my work and play, God sees.

So I'll be kind and true and help every one, too,

Then God will be pleased.

b. Lesson: Story of Mr. Gray and Ralph.

It was Sunday afternoon. Mr. Gray could not attend meeting as he had a sprained ankle. So he asked Ralph to go with his mother and to listen to what was said then to return and tell him.

When the meeting was out Ralph came home with a long sad look on his face. "Oh! Daddy! I can't tell you what was said. Elder B—— spoke and he used such big words. He talked about revelation. How the Lord reveals things to the people who belong to His Church. Daddy what is revelation?"

Mr. Gray took Ralph upon his knee. "It's this way, Ralph," said Mr. Gray. "The Church that we belong to belongs to the Lord, and He leads and guides the leader of this Church by coming to him or telling him what He wants him to do.

"Daddy, does the Lord reveal things to all Churches?"

"No, Ralph, He doesn't. It is only to our Church."

"Why doesn't He?"

"Well," replied Mr. Gray, "Our Church was started by revelation."

Then Mr. Gray told Ralph the story of how Joseph was praying in the wood, wanting to know which Church was right. He told how the Lord and Jesus appeared. What they said to Joseph and how Joseph waited for the time. Also how the Lord revealed things from time to time, when He wanted Joseph to know what to do, and what to teach the people.

Then Mr. Gray showed Ralph the Doctrine and Covenants, the Bible and Book of Mormon, telling him that in these books were revelations that Heavenly Father had given at different times to the leaders of His Church.

Ralph looked at his daddy and patted him on the cheek. "Well, daddy, if I prayed to the Lord would He give me a revelation?"

"No," said Mr. Gray. "He answers prayers and gives us knowledge when we ask for it. But revelation is only for the leaders of the Church and only at times when they need it."

"You see it is like this, Ralph," continued Mr. Gray, "President Grant is the leader of our Church today and when Heavenly Father wants him to do something to improve the Church or help the people, He sends a message to him telling him what He wants him to do."

Teachers show picture of President Grant; also Doctrine and Covenants, Book of Mormon and Bible and explain that these books contain revelations from the Lord.

At close of lesson sing, "Joseph Smith's First Prayer."

III. Closing.

- a. Passing wraps.
- b. Song: "Goodbye to you all."
- c. Benediction.

Second Sunday, October 8, 1922

Lesson 65. Second Year Outline

Subject: Jesus' Call to the Fishermen.

Text: Matt. 4:18-22; 10:1-10; Mark 1:16-20; 3:13-19; Luke 5:1-11; 6:12-16; Acts 2, 3, 4.

Aim: Those who are obedient to the Master's call become more helpful to their fellow men.

I. Opening.

- a. Gathering of wraps by children.
- b. Song practice.
- c. Hymn: "Father of All," Patty Hill.
- d. Prayer: Create atmosphere before the prayer is offered.
- e. Song: "Jesus wants me for a Sunbeam."
- f. Rest period: Row boats. Have children row boats taking missionaries across so they can preach to the people on the other side and hold Sunday School for the little folks who haven't any Sunday School. Sometimes it is necessary to stand up to row.

II. Group Work.

- a. Memory gems—Sacrament gems.
Note: There is not enough time spent on this work. I have never yet visited a school where this memory work was being put over. I wonder why?
- b. Lesson: Jesus' call to the Fishermen.
Note: Use pictures as much as pos-

sible. Pictures for the lesson may be obtained at Sunday School Union Book Store, seventy-five cents per set.

Introduce your story by talking about fishing; how and where they get fish. Then, in telling the story, compare our missionaries going out to preach and save people, bringing them into the Church.

III. Closing.

- a. Passing of wraps by children.
- b. Song. Children's choice.
- c. Benediction.
- d. Goodbye song.

Third Sunday, October 15, 1922

Lesson 66

Subject: Authority of Christ Again Restored to the Earth.

Text: History of Church, Vol. 1, page 40-42.

Help: Articles of Faith.

Aim: In order to officiate in the ordinances of the Gospel proper authority is necessary.

I. Opening.

1. Gathering of wraps.
2. Song practice. "Kind and Heavenly Father," D. S. S. Songs.
3. Prayer. Lead the children to express thanks for those who are in authority in our ward, the bishop, our Sunday School superintendent, etc.
4. Song: "Jesus and the Children," Kindergarten and Primary Songs, p. 8.
5. Rest-Exercise. Representation of: The falling leaves. How can boys and girls help in covering the flowers with leaves that they may be warm during the winter?

II. Group Work.

1. Gem.
"When I run about all day,
When I kneel at night to pray,
God sees.
Need I ever know a fear?
Night and day my Father's near:—
God sees."—M. M. Dodge.
2. Approach to lesson. Show the picture of the boy Joseph Smith praying in the grove. Juvenile Instructor, January, 1921. What did Heavenly Father wish Joseph to know.
3. Lesson: Authority of Christ Restored Again.

III. Closing.

1. Song: "We Thank Thee O God For a Prophet."
2. Benediction.

Fourth Sunday, October 22, 1922

Lesson 67

Subject: A missionary call and experience.

Text: My First Mission.—Geo. Q. Cannon.

Aim: Sacrifice, through love for the Gospel, brings spiritual blessings.

I. Opening.

1. Gathering of wraps.
2. Song practice: "Kind and Heavenly Father."—D. S. S. Songs.
3. Prayer. Lead the children to remember in their prayer this morning the missionaries who have gone away to carry a message which our Heavenly Father wishes many to know.
4. Hymn: "God's Care of All Things," Song Stories for the Kindergarten, p. 168.
5. Rest exercise: "Clouds of Gray," Patty Hill, p. 22.

II. Group Work.

1. Gem. Let each child repeat the gem given last Sunday, alone if possible.
2. Approach: Mary, where is your papa now? John, where is your uncle? A short time ago we had a program in our meetinghouse for Brother — who left to go on a mission. I wonder why he went away? He wanted others to know about Joseph Smith, how Heavenly Father and Jesus came to him, and about the wonderful record the angel let him take.

The missionaries travel far from home to tell people the truths.

3. Lesson.

Application Suggestion: If boys and girls have pennies they may help the missionaries by giving just a little, too.

III. Closing.

1. Song: Goodbye.

2. Benediction.

Fifth Sunday October 29, 1922

If the fifth Sunday has not been provided for, Have a missionary visit the Kindergarten and tell of his Sunday School experience in the world. Also of the little children that he met who joined his Sunday School.

Questions for October

1. What is the difference between having your prayers answered and receiving revelation?

2. What is the difference between Jesus calling the fishermen to the ministry and your bishop calling you to be a Sunday School teacher?

3. What is the Fifth Article of our Faith?

4. What name did Jesus give his special helpers? How does this compare with our Church organization today?

5. By whom was the Aaronic Priesthood restored and upon whom was it conferred?

6. What principle of our Gospel was manifest by Brother Geo. Q. Cannon, while on his first mission, with regard to his temporal welfare.

My Mother and Her Boy

When I was just a baby boy
The folks say mother thought
No other babe so beautiful
Could anywhere be bought.

They say she paid most cheerfully
The biggest price for me—
She almost gave her life for mine—
What kind then should I be?

My mother's face looks very sad
If I don't do just right—
But when I'm good you never saw
A smile so sweet and bright.

So mother all my aim must be
To fill your life with joy—
You shall not know a touch of pain—
My mother, from your boy.

—L. Lula Greene Richards.



Tick Tock Goes the Clock

By Anna Kuffe Kuhnen.

There sat Barbara Jane, all curled up in the big living room chair, while outdoors, in the bright spring sunshine, her little companions happily played with their jumping ropes and hoops.

She looked very sad, for she could see from the window what a nice time they were having.

And why was the little girl staying indoors?

Oh, that was because Barbara Jane was a very careless little girl, who never remembered where she left her belongings. She was always losing something. Sometimes it was her rubbers, again it was her mittens, but today it was her cap—the pretty bright blue one, just the color of her eyes.

"I thought I left it in the hall with my coat," she whined, as mother came in to see what Barbara Jane had lost now, "but it isn't there, and I've looked most everywhere."

"Oh, mother, won't you please, please help me find it?"

"No, Barbara Jane," replied her mother in a firm tone, "you should always put your belongings in their proper place, then you would find them at once."

The little girl made no reply, but a tiny sparkling tear slipped down her cheek, as she hid her face in her arm.

In the corner of the room, stood the great tall old clock, with its hands pointing to four thirty.

"Tick tock, tick tock" it kept lazily saying over and over.

After a while, Barbara Jane looked

saucily up at the old clock and said,

"I wish you would stop for a few minutes. You make so much noise that I can't even think where I left my cap, and I am so anxious to find it."

Another instant and much to the little girl's surprise the old clock stopped ticking and threw up his slender black hands in a gesture of despair.

"You careless child," he began, in the same lazy, even tones that he always ticked in, "always losing something." "What is it you've lost today?"

For a few moments Barbara Jane was afraid to speak but then she tried to overcome her fear.

"I've lost my cap, Mr. Clock," she said timidly, "but I'll soon find it, I am sure."

"And what was that you lost yesterday?" questioned the old clock, looking sternly down at her tear-stained little face.

"Yesterday?" the little girl thought to herself, then she exclaimed:

"Oh, now I remember, I lost my rubber, but I found it today under a chair."

"Last week you lost something, did you not?" asked the old clock. "I saw you crying and searching back of me, under the table and all sorts of places for at least two hours."

"Yes," the little girl nodded her head, "that was the day I lost my little gold thimble, but I found it on the window sill—I always find everything I lose," she boasted, lifting her little head proudly in the air.

"Are you quite sure of that?" asked the old clock.

"Yes, quite sure," and Barbara Jane looked up at his white round face.

"Well, little girl, I know something very precious you have lost, that can never be found," the old clock declared.

"And what is it?" thought she, puckering up her little brow.

For a few minutes the old clock said nothing. He was giving the little girl a chance to think what it was she had lost.

"Ha ha, ha," he laughed after a while. "I guess I shall have to tell you." Then in a more serious tone, he added: "Barbara Jane, you have lost Time and shall never find it. Each article you carelessly lost has taken precious Time to find it in."

"I never thought of it before," said the little girl, "Oh, why have I been so careless? Can't you help me to be more careful?"

"Yes, I can," said the old clock, for I see you really want to do better. I shall always stand here, measuring out Time by saying 'tick tock' and you are never to lose a measure of it, through your own carelessness."

"I shall never forget again, Mr. Clock, and I thank you." The little

girl smiled up happily at the tall old time piece.

"Haven't you found your cap yet?" Mother stooped to kiss the drowsy little figure in the big chair.

With a start the little girl looked around her. Why, it was getting dark and the children were no longer playing out doors. How still the room seemed! Not a sound except—yes, there was a sound. It was the tall old clock in the corner, lazily saying over and over again, "tick tock, tick tock."

"Mother dear," Barbara Jane was on her feet in an instant, "I'm going to find my cap right away and never lose my belongings any more."

An Elephant can Do the Work of a Whole Lot of Folk

Felix J. Koch.

Speaking of elephants, it goes without the saying, of course, that an elephant can do the work of a very great many strong, able-bodied people, indeed!



THE OLD WAY. LIFTING THE CIRCUS TENT



PULLING IN

Just how many men one of these big pachyderms can replace, when occasion presents itself, is never made more manifest than when a large-size circus comes to town, these days.

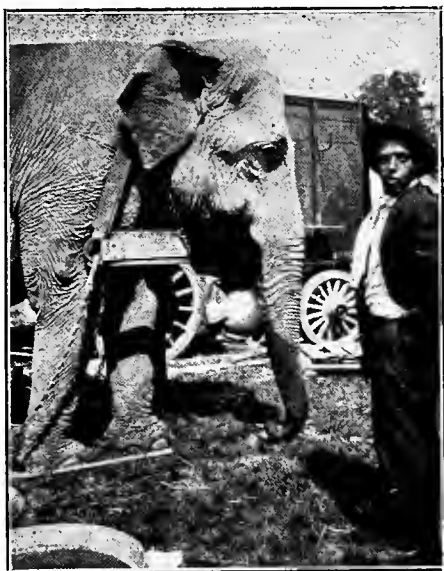
When the circus "strikes town," as it is always called by the circus men, one of the very first things to be done is to raise the monster masts which act as center poles to the circus tents.

Until not so very long ago, great companies of circus-hands were signalled to drop just whatsoever they might be about at that time; come, take a hand at an endlessly long cable, that was attached in its turn to pulleys and guy ropes and similar devices, and, as they pulled, tugged and groaned, and drew away from the pole site, little by little the big tent pole came into place!

Then, one fine morning, someone bethought himself of the elephant. He might lend a hand at all this. Better still, perhaps he could do the work all by himself. One might try, at any rate.

So the circus-folk tried, and, instantly, all concerned were delighted;

in fact, ever since that day, just as soon as the elephant is off the train at the show-site, he is harnessed to a drag, which is attached to proper pulleys, guys and so on; the elephant lumbers down-lot; the driver gives a



THE CHIEF DRAWER

few directions; a canvas-man or two is near to guide things behind, just exactly, and lo! in almost no more time than it takes to tell here, the heavy, unwieldy, and perennially soul-trying circus poles are in place!

Handicraft for Boys

By A. Neely Hall

A WATERWHEEL AND A WATER-MOTOR.

If you have access to a river or other body of flowing water, you can build and set up the waterwheel shown in Fig. 1, and from its pulley run belts to all sorts of toy machinery erected upon the river bank. If there is no stream near, you can build a water motor like that shown in Fig. 10 and operate it by water from a faucet.

The first parts of the waterwheel to make are the circular ends (A, Fig 9). These should be cut out of a 12-inch board (Fig. 6). Saw out roughly then trim up with a chisel. When the pieces have been cut, bore a hole through the center of each for the broomhandle shaft C. As a means of fastening ends A upon the shaft, fasten to the outside face of each end a small block that has been bored to fit over the shaft. This block should have a hole bored through one side to receive a setscrew (B, Fig. 9).

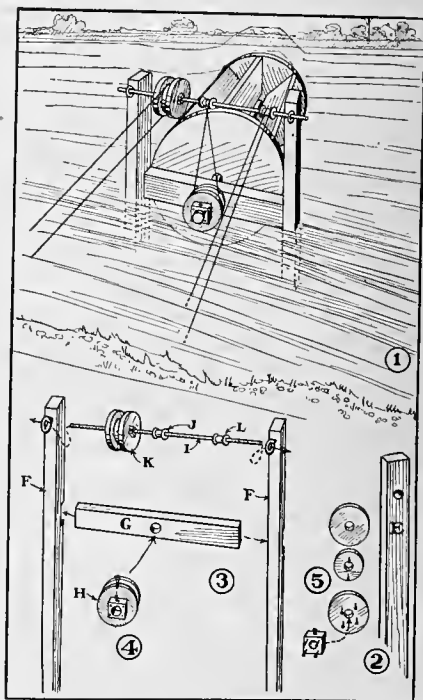
Figure 7 shows the dimensions for the eight paddles D, and Fig. 8 shows how to mark the positions for the paddles upon the inside face of ends A. Nail one end piece to the ends of all the paddles (Fig. 9), then the other end piece.

Figures 2 and 3 show details of the wheel supports. Uprights E and F should measure about 1 inch by 3 inches by 5 or 6 feet long, the length to be determined by the depth of the water at the point of erecting

the wheel. At least 24 inches of the length of the uprights should be driven into the river-bed, to make a firm anchorage.

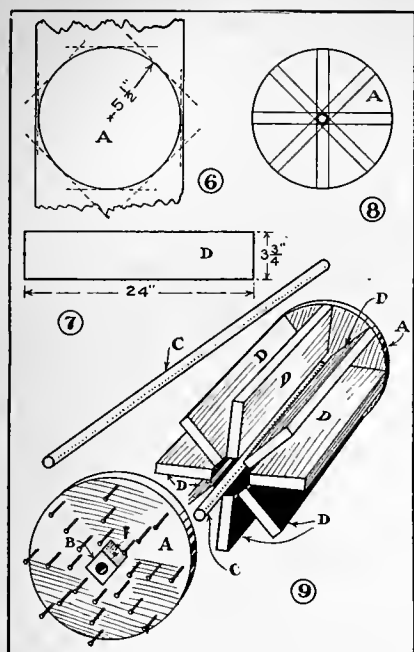
Upright E must have a hole bored through it to receive one end of the waterwheel shaft, uprights F must have the crosspiece G fastened across them to support the other end of the shaft. Notch the sides of uprights F to receive the ends of crosspiece G, and bore the shaft hole through the center of G.

Fasten Pulley H (Fig. 4) upon



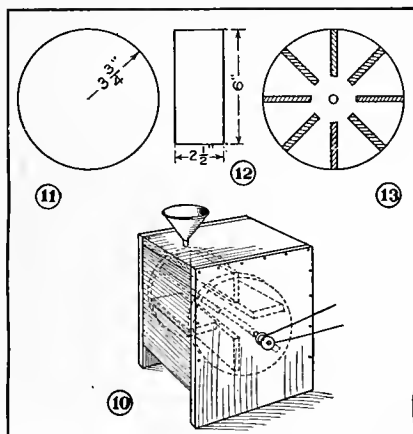
that end of the shaft that runs through piece G. This pulley is made of two disks 4 inches in diameter, and one disk 3 inches in diameter (Fig. 5). Bore the shaft hole through each, then nail together. Prepare a small block with a setscrew, and nail it to one side of the pulley-wheel.

Shaft 1 should be mounted upon screweye bearings near the tops of uprights F, and upon this shaft pulleys of different sizes should be



shown in Fig. 11, and paddles of the size marked in Fig. 12. Figure 13 shows the parts assembled.

The paddlewheel of the watermotor should be enclosed in a case built of the form shown in Fig. 10. Bore a hole through opposite sides for the axle, and fasten a spool pulley upon one axle end. The water inlet should come over a point about two-thirds of



mounted. Figure 1 shows how to belt pulley H to pulley J; also how to mount pulleys of different sizes from which to run belts to whatever toys you wish to operate. This is what is known as an undershot wheel, because the water strikes the lower portion.

The watermotor in Fig. 10 requires a paddlewheel similar to the one just described, with ends of the size

the distance out from the wheel center. The opening may be connected to a faucet by means of rubber tubing, or a tin funnel may be set into the inlet opening as shown in Fig. 10, and the watermotor placed so that the faucet sets down into the funnel. (Copyright, 1917, by A. Neely Hall.)

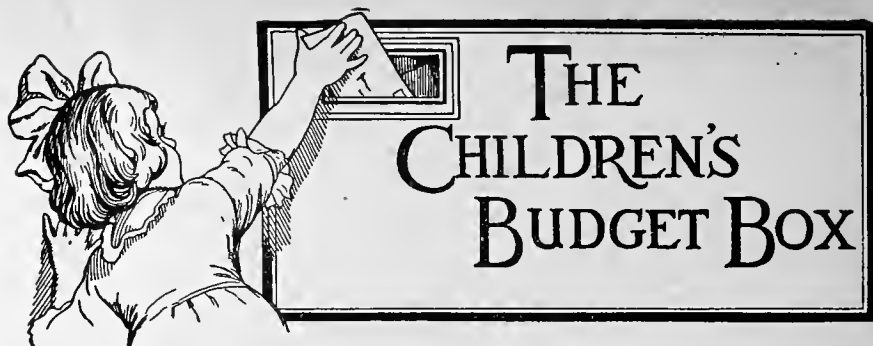
Keep Your Grit

Hang on! Cling on! No matter what they say;
 Push on! Sing on! Things will come your way.
 Sitting down and whining never helps a bit;
 Best way to get there is by keeping up your grit.

Don't give up hoping when the ship goes down,
 Grab a spar or something, just refuse to drown.
 Don't think you're dying just because you're bit,
 Smile in face of danger and hang on to your grit.

Folks die too easy—they sort of fade away,
 Make a little error and give up in dismay.
 The kind of man that's needed is the man of ready wit,
 That trusts in God with his fellow men and keep up his grit.

—Frank Steele.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following.

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

To Budget Box Readers

We cannot print everything that is sent us in this department. As you will notice by reading the rules, poems, stories, drawings and photographs are competitive; only the best are used. Where children show no particular talent for these things their work should not be sent to us. It only results in disappointment for them. We have heard of little ones waiting month after month to see their little poems or pictures published when there was not a chance to have them used.

Parents should be able to judge of the efforts of their children and protect them against such disappointment.

Another thing: Many articles are received without the signature of parents and as a result some send in copied poems and stories. Of course the children do not understand or they would not do it. Constant vigilance has to be exercised in order to prevent this. And even with all this guarding copied articles sometimes get by.

Some also fail to give their ages and others even forget to sign their names. Please read the rules always found at the head of this department and you cannot go wrong.

—Editor Budget Box.

Play-Fellows

Little Dick was five and one-half years old, and he was having great fun with the little puppy dog. He was given the dog by his father and mother on his second birthday.

Dick didn't know very much, but he knew a great deal for his age. He thought about stories mother had read to him about trained dogs and ponies. Of course he really couldn't train the dog, but he could have fun teaching it to catch sticks and such as that.

So he called Peg, (for that was the dog's name) and said, "Now Peg, help all you can, because tonight when daddy gets home from work we will surprise him with a trick." Off he went after a stick. Returning he said, "I will throw this in the air, and you jump and catch it and

bring it to me. Then I will lay it on your nose and you toss it up in the air and catch it when it comes down."

Up went the stick, Peg jumped and caught it and brought it to Dick. The next was harder to do, but finally it was conquered.

After supper Dick took daddy and mother to see Peg's tricks. Daddy watched them with interest and when they were finished he said, "You will soon have to take your dog to the circus and let it perform there."

When Dick was tucked in bed that night he said, "If I teach Peg tricks can he perform at the circus?"

His mother answered with a smile, "Perhaps."

Age 13. Rena Fox,
584 3rd Avenue,
Salt Lake City, Utah.



Drawn by Beatrice Jensen,
Age 13 Basalt, Idaho.

Clouds

The clouds are coming from afar,
With dark, deep bosoms gray;
And in the Western Valley,
They all have aimed to stay.

The rain that comes from them
above,
In sparkling, dazzling, drops,
Shall wet the western valley,
With all its beautiful crops.

The clouds are moving slowly now,
To another distant place;
And just the way they get there,
Is like a steady race.

Age 13. Lloyd Bond,
Mesa, Arizona.

I Am a Chickadee

First I will tell you how I am dressed so you will know me when you see me around your homes.

I have a gray suit, a little black cap on top of my head, and black bib under my chin. My breast is a dirty white. I am a small bird, a little smaller than a sparrow. I go up and down the trees in the winter and eat all the bugs, pupas and eggs so there will be no worms to get in your apples in the summer.

Sometimes the mean boys throw rocks at me and try to kill me for they think I am no good and that I eat the apples. But I never would do such a thing as that, for I like people to love me and let me stay around and eat the worms off their trees.

When the people want me to stay around their homes, they tie a string on a bone with a little meat on it and hang it in the tree for me because they know I like meat. It makes the children happy when they see me eating the meat, and the crumbs they have scattered on the ground for me.

In the spring I sing Fe bee and
in the winter I sing chick-a-dee-dee-dee.

Age 11.

Katie Merrill,
Thomas, Idaho.



Age 12 Drawn by Helen Rees,
Croyden, Utah.

Helping Hands Make Light the Work

"Oh, Nellie," called her mother, from the house.

"Yes, mother," replied Nellie, from her play house.

"Come and run to the store for me."

Nellie frowned and said in a pouting way, "Wait a while, I'm busy."

Nellie went on playing for a while, then happened to think that tomorrow was her birthday. She jumped up and ran in the kitchen where her mother was busy.

"Oh, mother! tomorrow is my birthday. Can I have a party?"

Mother, looking down at her, said, "I haven't time, I am so busy. I had to go to the store and that took me

so long and I have so many things to think of."

Nellie went outside and said to herself, "If I had gone to the store and done the other things mother asked me to do, I could have had a party."

Her mother called, "Nellie get some wood for me so I can bake the bread."

Off ran Nellie and got the wood and did a number of things. The next day she arose early and helped her mother good.

That afternoon, Nellie heard a knock at the door. She went and opened it.

"Happy birthday," greeted the crowd.

After the party, Nellie ran to her mother and said, "Oh, mother, I think helping each other is the happiest way of living after all."

Age 13. Marie Jensen,
Mapleton,
Utah.

The Little Brooklet

I'm a glittering, dancing brooklet,
Coming from the mountains high,
And I'm always traveling onward,
Till the ocean I see nigh.

Rippling through the greenest meadows

Flowing through each little glen—
But there's something very funny—
For I ne'er come back again.

Growing wider, growing deeper,
Till the river soon I see.

It is roaring with swift motion
For it is expecting me.

Now the steamships travel on me,
People going forth and by—

Would you think a little brooklet
Would become as strong as I?

Age 12. Eva P. Grover,
Blackfoot, Idaho,
F. F. D. No. 2 Box No 167.

My Dog

Once I had a little dog. Her name was Tiny. She would stand on her hind legs and beg. When we would give her something to eat she would jump and play as much as to say, "thank you."

She had a black coat of fur. She would go down to grandpa's and sleep all night. In the morning she would come home and play with me. Once she had three little pups. Every time we would go by them she would growl and bite. One night she came home sick and died. I felt so bad that I cried.

Karl Newton,
Mona, Utah.

Age 8.



Drawn by Ardell Ludlow,
Age 13 Spanish Fork, Utah.

Larvoo and Juanita

Larvoo had for many years been wooing the sweet and winsome maid Juanita, and when the day approached for the betrothal he was the happiest man alive, for was he not the bravest in war, gentlest in peace and the smart-

est in language? Yes, all his tribe looked upon him as a being supernal and so when Juanita accepted his heart, did he not have reason to feel happy? Little did he then know of the disaster soon coming.

The tribe had their huts placed in a little half-moon shape on the lower end of Lake Michigan.

With this location you would not think it possible for another tribe to bring on an attack secretly, but on the night of the marriage the enemy came from farther inland and the fight began and kept up until both Larvoo and Juanita had fallen side by side. Neither tribe was a victor after the battle which was finished when Larvoo was killed. The tribe mourned for Larvoo and Juanita but they were happy with their friend the "Great Spirit."

Edith Phillips,

Age 13. R. F. D. No. 2, Box 666,
San Gabriel, Cal.

The Humming Bird

I saw a little humming bird,

Her nest was in a tree.

She buzzed and buzzed and hopped
and hopped,

And chirped around with glee.

She called her little birdies,

To teach them how to fly,

They all lined up to start at once,

And flew into the sky.

They flopped and flew and flew and
flopped,

And still they tried to gain;

They sweat and sweat until they
dropped,

And it began to rain.

And after a while the wings got
strong,

Their beaks grew long and slim;

They grew so strong they could fly
along,

Their buzzes were hym, hym,
hym.

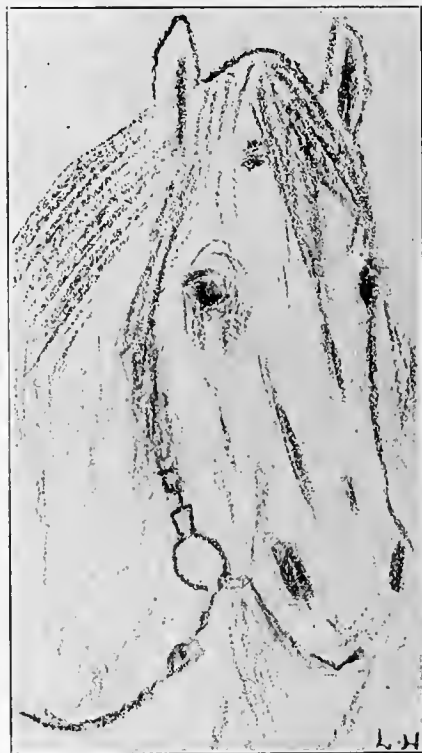
Age 11. Ellie W. Call,
Bancroft, Idaho.

My Prayer

Our Father, who art in Heaven,
 Thou Lord of earth and sky,
 We humbly kneel before thee,
 Let thy spirit linger nigh.
 We ask Thee for Thy blessings,
 To guide us day by day,
 That we may all be truthful,
 And walk the narrow way.
 Bless all our earthly leaders,
 And guide them with Thy hand,
 Watch over and protect us
 In this Thy chosen land.
 And when the lengthy years of life,
 Each filled with toil, roll by,
 We pray Thee, Heavenly Father—
 Guide our spirits home on high.

Marie Stephens,

Age 14. 3780 Mad. Ave.,
 Ogden, Utah.



Drawn by Lula Alice Heaton,
 Age 13 Moccasin, Ariz.

Prince's Reward

Bobby had a dog whose name was Prince. When he was little he loved the dog and took good care of it and would let no big boys tease it. Every meal before eating he fed the dog and saw that it had something to eat.

When Bobby grew older he loved to fish and his dog would follow him whenever he went fishing. One day he went fishing and fell into the river. The dog jumped in after him and brought him to shore. Mrs. Andrews who was sitting on the front piazza could see the dog standing by Bobby and knew at once that he must be hurt. She came as quickly as she could and helped him to get home.

This act of Prince's to his master was a reward for his kindness to him, and Prince's reward in turn was a silver collar with his name carved on it.

Age 10. Anna Ogden,
 Richfield, Utah.

An Indian Scare

Near the foot of a mountain lived a very poor family, consisting of the father, mother and four children—Jack, aged nine years, Nancy, aged eight, Frank, aged four, and Hortense, the baby, aged two.

One day the mother and father left the children alone and went to a village, a long distance away, to get some flour, sugar, meat, and potatoes. They were gone longer than they expected and did not return until the late hours of the night.

Shortly after dark some painted Indians came to the house where the children were and peeked through the windows. At first the children were frightened and did not know what to do. Suddenly Jack thought of his father's gun and went for it. As he did so he saw a Jack-o' lantern and handing it to Nancy told her to light

it. She did so while he loaded the gun.

Meanwhile Frank and Hortense hid in the corner very much frightened. All at once Jack fired the gun and Nancy stepped to the door with the Jack-o'-lantern. The Indians became frightened and ran for their lives.

When the parents came home and the brave little children told their story you may be sure the father and mother were very proud of them.

Le Grand L. Belnap,
Almo, Idaho.

Age 9.

some medicine on it and kisses us and says it will be all right? Mother does. When at school you cannot get your lessons and your teacher scolds you and you go home crying, who comforts you and tells not to mind, that you will be better tomorrow? Mother does.

I think that my mother is my dearest friend.

Annie Snow,
Rigby, Idaho.

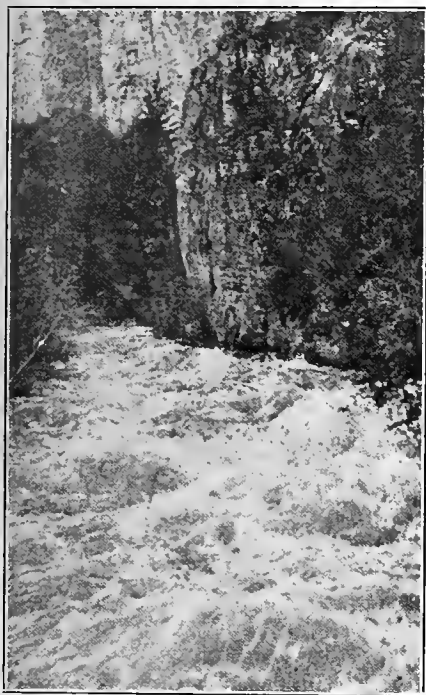
Age 9.

Nature Fancies

The beautiful rich purple robes opened wide; and out of them tripped a young, blithesome and pretty maiden. She seemed to be clothed in happiness. It seemed a shame for her to have to wait for Old Man Winter to disappear behind the bright curtains into the land of rest, so that she might begin her work, and finish it with no failures. She did not wait long, however; only long enough to see that he had started toward the beautiful land.

As she danced lightly along, violets peeped out of the ground, the pretty little crocus peeked around the corner of large lumps of soil to see what had happened. She kept on going, waiting for nothing but to kiss the boughs of trees and whisper: "Bear fruit, oh tree! that 'Maiden Summer' may give you a tint of color, and that Mother Fall may harvest a large wholesome crop.

At a time when she stopped to rest and look at the blossoms of fruit, the flowers and green leaves, she saw a familiar figure treading the path she had trodden; not kissing but cursing. All the plants were wilted and blossoms were gone. She began to weep for she knew this would mean sorrow to the people, summer and to fall. She did not weep long because she hadn't time, but she arose and went on doing her spring work.



CANYON SPLENDOR

Photo by Ronald Flamm,

Age 15

Rexburg, Idaho.

My Mother

My mother is my dearest friend, for when we little folks are sick it is mother's willing hands that nurse us. Whenever we get dirty who washes and irons our clothes? Mother does. Whenever we get a bruise, who puts

Her time was now up and she tripped along, until she reached the land of rest. She stepped in and "Maiden Summer" stepped out, ready to give the fruits bright colors.

Annabella Brooks,
Age 12. St. George, Utah.

Old Glory

Beautiful banner waving on high,
Brightly your colors float 'neath the sky;

Highly we praised you;
We died to save you;
Protect us old Glory;
Our hands once were gory
With blood which our heroes had given,
Look down 'ere you float up to heaven.

We gave you our all,
When they sounded the call,
To keep you from shame,
We raised you to fame.
Brightly your colors float 'neath the sky;

Beautiful banner waving on high.
Ora Griggs,
Driggs, Idaho.
Age 12. P. O. Box 112.

Lullaby Song

Sleep, dear baby, cradled in blue,
Angels and mother-love watch over you,
Under your slumber-veil precious one rest,
Lullaby, sleepaby, in your soft nest.

Baby dear, baby dear, mother-love sings
Over the cradle of poor man and kings,
Our God is father and mother of all.
This, is His message to great and to small.

Harold Eldridge,
Age 15. 110 No., Main St.,
Salt Lake City, Utah.

The Sea Gull

Beautiful seagull white and gray,
Flying cheerfully day by day,
Tell us where you build your nest,
And at eve you take your rest.

We love you seagull very dear,
Because you saved the pioneer.
Kind to you we'll always be,
Where'er you fly, o'er land or sea.

By Walter Garrett,
Bountiful, Utah.



A CUB BEAR

Drawn by Ronald Flamm,
Age 15 Rexburg, Idaho.

March Puzzle

Solution

The following are the correct answers to the puzzle found in the Juvenile Instructor for March:

1—Ferdinand. 2—Carthage, Hannibal, Treton, Nevada, Fulton, Joplin, Mexico, Sedalia, Springfield, Lexington. 3—Print-

ing salesman. 4—Hustle. 5—Advertising. 6—Catalog.

Winners

Marion Widdison, Hooper, Utah.
Katie Merrill, Thomas, Idaho.

Several answers were received with more towns named in number two than could possibly be worked out. These, of course, could not be considered and the efforts of our friends were wasted. Please observe the rules.

June Puzzle

Answers

Ball, Bat, Boards, Beams, Batrel, Bore, Birds, Broom, Basket, Box, Brush, Bottle, Branch, Bee, Bark, B. Iloon, Bow, Basin, Bolt, Beak, Book, Bail, Buttonhook, Balustrade, Bush, Lloom.

Winners

Zola Chugg, R. F. D. No. 2, Ogden, Utah.
Virginia Hatch, Gilbert, Arizona.
Myron Jeppson, R. F. D. No. 1, Thornton, Idaho.

Emma Mills, Hoytsville, Utah.
Leah Nelson, Spanish Fork, Utah.
Alice Peterson, Manti, Utah.
Lula Parish, Centerville, Utah.
Clyde Snow, Monticello, Utah.
Cleon Skousen, Raymond, Alta, Can.
Merlene Snow, R. D. No. 4, Burley, Ida.

Honorable Mention

Catherine Frost Aldous, Salt Lake City, Utah.







Frihoff Allen, Mesa, Arizona.
Edna Ballard, Cache Junction, Utah.
Mary Boyer, Springville, Utah.
Evelyn Bringhurst, Murray, Utah.
Lucy Bringhurst, Murray, Utah.
Wells Brooks, Hoytsville, Utah.
Alice Burgener, Driggs, Idaho.
Welburne Cardon, Vernon, Arizona.
Beulah Chantry, Salt Lake City, Utah.
Lois Christensen, Brigham, Utah.
Albert Clark, Lynndyl, Utah.
Della Clark, Colonia Dublan, Mexico.
Fern Clark, Blackfoot, Idaho.
Leah Clark, Blackfoot, Idaho.
Nelda Cook, Lyman, Utah.
Kate Day, Byron, Wyoming.
Donald Despain, Salt Lake City, Utah.
Mattie Earl, Sutherland, Utah.
Orba Ellis, Rigby, Idaho.
Virginia Ericksen, Hamer, Idaho.
Melissa Farr, Tucson, Arizona.
Edna Florence, Morgan, Utah.
Mildred Fowles, Fairview, Utah.



Milicent Gardner, Inkorn, Idaho.
Golda Hansen, Blackfoot, Idaho.
Mildred Hayes, Inkorn, Idaho.
Francell Hepworth, Springdale, Utah.
Glenn Hess, Plymouth, Utah.
Cressa Higgins, Artesia, Arizona.
Kenneth Hill, Gannett, Idaho.
Wm. Himes, Moab, Utah.
Rose Holderman, Clawson, Idaho.
Sylvia Hurst, Leslie, Idaho.
Wanda LaPriel Hymas, Lanark, Idaho.
Beatrice Johnson, Phoenix, Arizona.
Edna Johnson, Cleveland, Utah.
Eloise Johnson, Thatcher, Idaho.
Minnie Kartchner, Snowflake, Arizona.
Berth Keller, Mink Creek, Idaho.
Ivalone Keller, Mink Creek, Idaho.
Fern Kimball, Tucson, Arizona.
Olive Kimball, Tucson, Arizona.
Velma Kutterfield.
John Lach, Salt Lake City, Utah.
Alice Landon, Hamer, Idaho.
Dorothy Larson, Salt Lake City, Utah.
Erma Larson, Oakley, Idaho.
Daphne Lewis, Ramah, New Mexico.
Theodore Maughan,
Gay McConnell, Salt Lake City, Utah.
De Mar Merrill, Blackfoot, Idaho.
Ione Meyers, Ogden, Utah.
Neta Nibley, Teton, Idaho.
Henry J. Nichols, St. George, Utah.
Birda Lee Nielson, Salt Lake City, Utah.
Daryl Nielson, Hunter, Utah.
Merna Nordgran, Monroe, Utah.
Naomi Nordgran, Monroe, Utah.
Weston Nordgran, Monroe, Utah.
Ada Olsen, Logan, Utah.
Dorothy Peterson, Mesa, Arizona.
Mabel Peterson, Mesa, Arizona.
Martha Peterson, Welling, Alberta, Can.
Daisy Rappley, Kanosh, Utah.
Dorothy Richards, St. Joseph, Arizona.
Ona Richardson,
Mida D. Robinson, Paragonah, Utah.
Pearl Scott, Mesa, Arizona.
Louise Sheets, Victor, Idaho.
Marva Stock, St. George, Utah.
Camella Thornley, Layton, Utah.
Gordon Thornley, Layton, Utah.
Isolene Tolman, Inkorn, Idaho.
Odessa Tolman, Rupert, Idaho.
Leverda Tolman, Oakley, Idaho.
Lavon Turner, Fairview, Wyoming.
Lena Waddoups, Juniper, Idaho.
Bernice Warren, Spanish Fork, Utah.
Elmer Wahlstrom, Caldwell, Idaho.
Roma Wallace, LaVerkin, Utah.
Earl Whitaker, Hatton, Utah.
Olive Whitaker, Hatton, Utah.
Helen A. Whiteley, Oakley, Idaho.
Gladys Wooton, Sandy, Utah.
Wendell Vawdry, Draper, Utah.
Clayton Vawdry, Draper, Utah.


The Wonderful Journey of Peter and Little Dog Trip

8



BOO-OO! How dark it was! Peter and  were in the thick woods. They could not see the  or the  for the . Great  grew under Peter's  and reached up above his

 and he tripped and stumbled in the .

"Dear, dear! What is this?" cried .

"This is the Jungle," said .



"We can never get through it!" said .


"We shall be lost!" "Trust me!" said .

"But we must creep and crawl like .

So they crept and crawled like  and presently they came to the Lion's



 and there was Mrs.  sitting outside

the , grumbling and growling over her ,


and inside the  they could hear the little


 crying like .




























"What is the matter, Mrs. Lion?" asked .

"Why, I was knitting a  for Mr. Lion," said .

"and I lost a  in the grass and while I was looking for the 

those naughty children got my  and played with

it till the yarn is in ten thousand  and tangles,

and I have shut them all up in the  .” “Well, well!” said  . “But my master is very good at getting out  and so am I. Do you give us the  and go and let the   out of the  so that they may come and watch us.” So  went and let the  out of the  and Peter and little dog Trip worked and they worked till every  was out of the yarn and the  was as smooth and round as Peter’s  . Then the   rolled over in the grass like   for joy. “One good turn deserves another,” said  . “Is there anything I can do for you?” “We’d like to find the way out of this Jungle,” said  . “Nothing easier,” said Mrs. Lion. “Take hold of my  and I will lead you through as straight as an  .” So Peter took hold of Mrs. Lion’s  and  took hold of Peter’s blouse, and  led them through the  and the  straight as an  and before you could say Jack Robinson, they were all safe out of the Jungle.





Silent Partner

"Don't you miss your husband very much now that he is a traveling man?"

"Oh, no! At breakfast I just stand a newspaper up in front of a plate and half the time I forget he isn't there."—Dry Goods Economist.

Mistaken Identity

Neighbor Jim—Your son just threw a stone at me.

Neighbor Joe—Did he hit you?

Neighbor Jim—No.

Neighbor Joe—Well, then he wasn't my boy.—Mugwump.

Sporting News

"Are you fond of indoor sports, Miss Mabel?"

"Yes. If they know when to go home!"

A Few Years Hence

President—Where's the army?

Secretary of War—He's gone out rowing in the navy.—Cornell Widow.

Physics

"What is it that keeps the moon in place and prevents it from falling?" asked Jim.

"I suppose it's the beams," replied his brother.—Boys' Life.

Cafeteria

"Is soup a good food?"

"Soup isn't a food, it's a language."

A Familiar Tool

Miss O. B. Fashunable—We dined out last night. Pa disgraced us, as usual.

"How was that?"

"He got to the end of the dinner with three forks and two spoons still unused."—Chicago Herald.

Earning Interest

"Where's the capital of the United States?"

"In Europe."—Lehigh Burr.

Ready for Examination

"Yes, he is a prominent man in college."

"What's his official capacity?"

"Oh, several quarts."—Purple Cow.

Compliments

Browne—Her teeth are like the stars in the heavens.

Greene—Why?

Browne—They come out every night.—Cartoons Magazine.

Encouraging

Father—Look here, Billy, Mr. Smith called at the office this morning about your fight with his boy yesterday.

Son—Did he? I hope you got on as well as I did.—Punch.

It Depends

"Is your place within walking distance of the cars?"

"I dunno," answered Farmer Corn-tassel. "How far kin you walk?"—Normal Instructor.

Some Cow

For Sale—A full-blooded cow, giving milk, three tons of hay, a lot of chickens, and several stoves.—Wichita Falls Times.

Say it With Flowers

"What does young Binks mean by sending me one carnation a day, right along?"

"Why, don't you know? He's saying it with flowers, and stutters."

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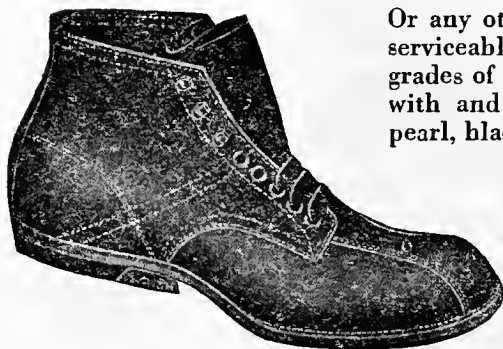
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